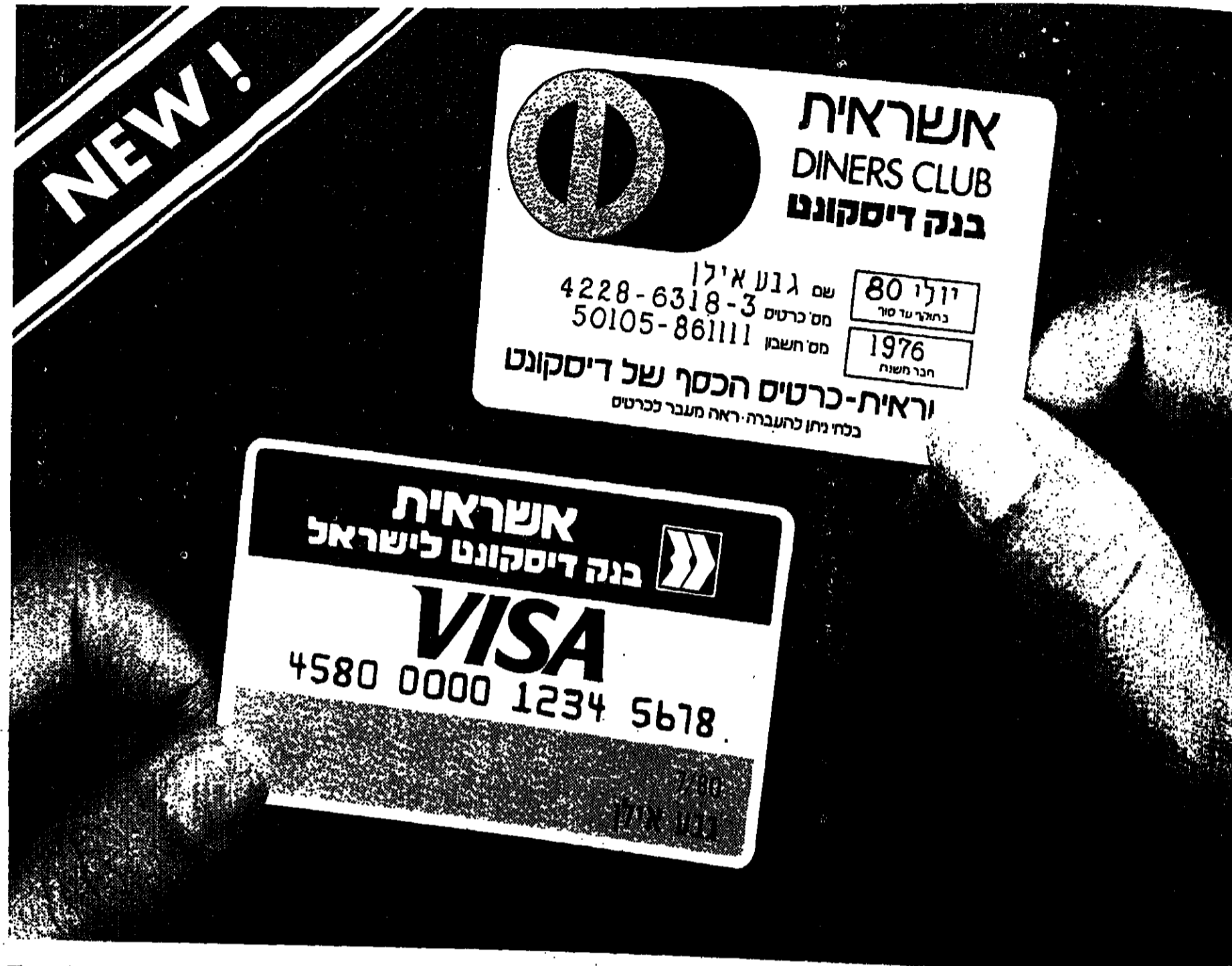


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The human side of the coin



THE JERUSALEM
POST
MAGAZINE

Friday, July 20, 1979

Water in
the desert

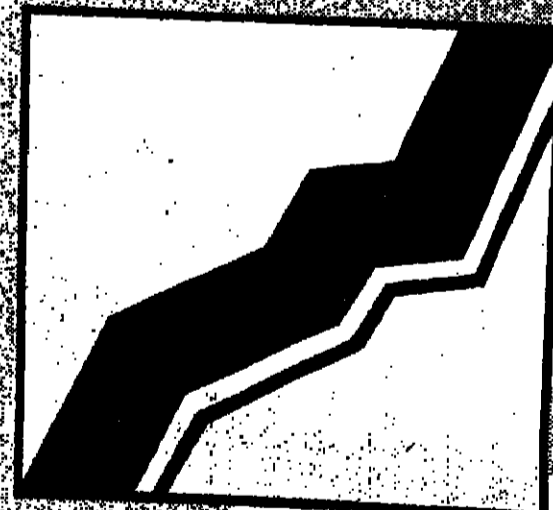


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THE FUNDS OF  THE FIRST INTERNATIONAL BANK FOR THOSE SEEKING PROFITS WITHOUT RISK

PAGE TWO

THE JERUSALEM POST MAGAZINE

FRIDAY, JULY 20, 1979

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FRIDAY, JULY 20, 1979

THE JERUSALEM POST MAGAZINE

PAGE THREE

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AS HE WENT into last Sunday
evening's nationally-televised ad-
dress, President Jimmy Carter
had nothing to lose and a lot to
gain. His standing in the public
opinion polls was at a record low:
only 25 per cent of the American
people thought he was doing a
good job. That's even less than the
number that gave former Presi-
dent Richard Nixon a favourable
rating at the height of the
Watergate scandal.

Carter, who had secluded
himself for 10 days at Camp David
preparing the speech, emerged to
risk his political future on a new
energy programme. He declared
that there were no short-term
solutions in the war against
foreign energy dependence.

The next decade, the president
warned, was going to require ex-
traordinary shifts in the life-style
of all Americans if the U.S. were
to remain free.

So far, the response has been
much more favourable than even
Carter's most optimistic aides
had predicted. Carter's gamble
appears to have paid off. The
overnight critics gave the
president's performance good
reviews.

"There is little question that
this was Jimmy Carter's best
hour so far," commented Hugh
Sledge, *Time* magazine's
Washington bureau chief. "He did
as well as anyone in diagnosing
what is ailing the United States."

An editorial in *The Washington
Star* concluded this way: "It suf-
fices to say now that Mr. Carter
did not disappoint our expec-
tations last night. Sober second
thought about the requirements of
presidential leadership have been
well worth while. There was truth
and vision - and seriousness - in
his speech. The country should
respond to it in kind."

SOME critics, especially pre-
sidential hopefuls, predictably
lashed out against the president's
programme. But they seemed to
be in the minority. The presidency
still attracts great respect among
the public, despite the battering it
has taken in recent years. People
here want to believe in their presi-
dent. They want to be patriotic,
even to make sacrifices if
necessary for the common good.

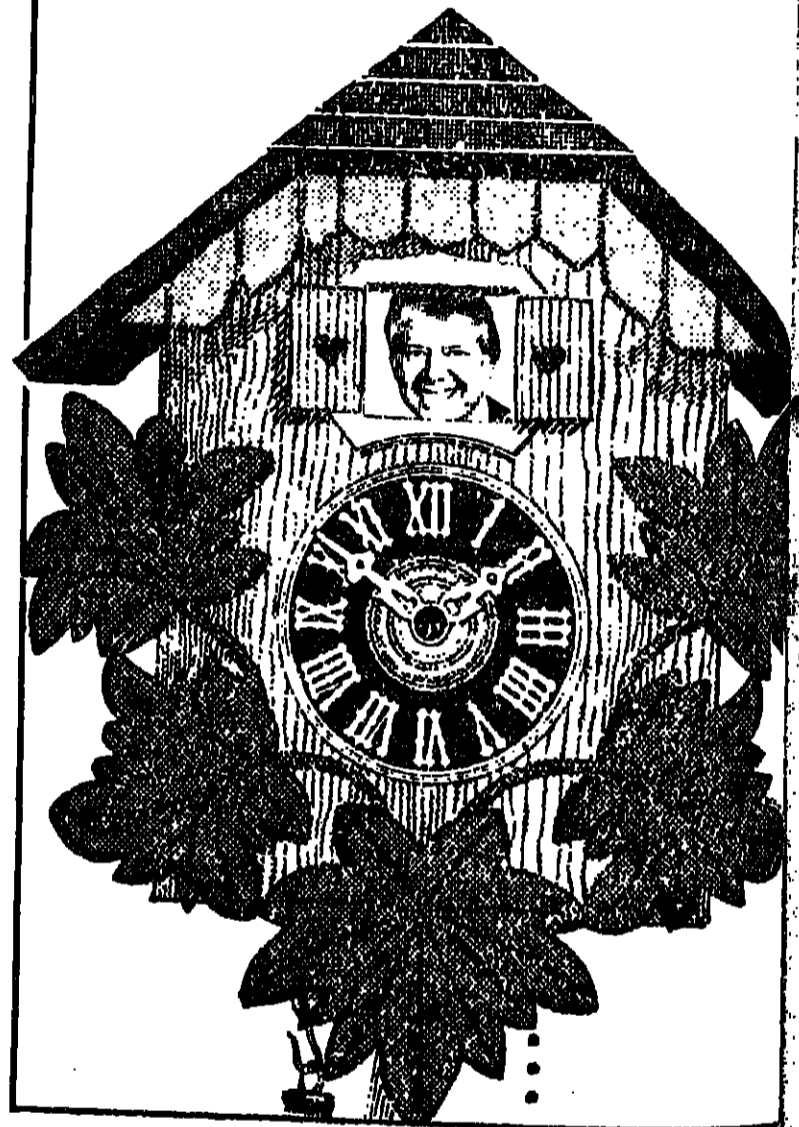
What had been so disappointing,
before Carter's speech, was the
general impression that Carter
was not much of a leader, that he
had no concrete programme to
cure America's ills. Polls showed
that he was neither respected nor
considered effective. During dif-
ficult periods, Americans, like all
other people, want strong and
determined leadership. Carter
was not giving them that, and they
resented it.

Moving rapidly, Carter followed
his Sunday evening performance
with two additional energy
speeches on Monday, both of
which were very well received.
Large audiences, which only days
earlier would have been cool
towards the president, responded
warmly and enthusiastically.
They sensed a change.

Carter was perceived as tough
yet sincere.
He went back to attacking of-
ficial Washington - a theme
which was largely responsible for
his winning the presidential elec-
tions in November 1976. He used
the energy crisis to discuss the
more serious, underlying
problems facing America - a
crisis of confidence in its
leadership and institutions.

Cynics could (and did) argue
that the whole effort was canned.
But most people here, including
many congressional opponents,

HIS FINEST HOUR



Despite the upbeat response to the Carter
energy speech this week, it is still too early
to say whether the president has managed
to salvage his political future, writes Post
Washington Correspondent WOLF BLITZ

concluded that the president was
sincere in his plea. They pledged
to support the effort.

DESPITE THE upbeat response
this week, it is still much too early
to say whether or not the presi-
dent managed to salvage his
political future. It still might turn
out to be a case of too little, too
late. But it is clear that Carter's
credibility has been restored
among political insiders in
Washington. That, in itself,
represents a major achievement.

A week earlier, Republican
Party officials were cocky in predic-
ting that any one of their men -
be it John Connally, Ronald
Reagan, George Bush or whoever
- would easily defeat the

new that was absurd.
Thus, the more the U.S. can
become energy independent, the
easier it will be to resist the
pressures of the Arab oil
producers and their petro-
diplomatic supporters. It's as sim-
ple as that.

For American Jews, promoting
alternative energy sources has
become in recent years a major
cause. A first it was only a side
issue. But as the Arab oil weapon
became more sophisticated and
powerful, especially as practised
by Saudi Arabia, energy moved to
the forefront.

For American Jews, energy has
become a "Jewish," and not only
a "national," issue.

Israeli diplomats also realized
that closer U.S.-Israeli relations
required a drastic reduction in
America's need for Arab oil. In
the long run, Israeli officials said,
America's energy dependence on
Arab oil represented a real
danger to Israel's security in-
terests.

That's why they reacted
favourably to Carter's speech.

IT WILL now take all of Carter's
political skill and acumen to take
advantage of his successes this
week. His Georgia "Mafia" has
by no means thrown in the
political towel yet. Hamilton Jordan,
Jerry Falshaw and Jody
Powell are determined to see
Carter re-elected next year. At the
moment, that still looks like an up-
hill struggle.

But they recall that Carter's
four-year odyssey from Plains,
Georgia, to the White House
began at an even lower level. In
1974, only a handful of people in
the country knew who Jimmy
Carter was. Today he begins his
campaign with the very substan-
tial power of the presidency in his
corner.

"Don't count Carter out yet,"
one respected Washington
observer said this week. "The
elections are still more than a
year away, and a lot can still
happen."

Again, only a week ago, people
were reluctant, perhaps even em-
barrassed, to make such an asser-
tion. At that point, Carter was be-
ing counted out. This is no longer
the case.

Political columnist David
Broder, writing in *The
Washington Post* on Monday,
said: "Jimmy Carter found his
voice again last night." Broder
said the speech "will surely go
down in history as one of the most
extraordinary addresses a chief
executive has ever given."

Perhaps the wisest decision
Carter made in preparing the
speech and his subsequent
statements was in accepting part
of the blame for the current mess
in America.

"Washington, D.C. has become
an island," he lamented. "The
gap between our citizens and our
government has never been so
wide." In effect, he asked the
American people to give him
another chance. And at the mo-
ment, Americans, basically a fair
people, seem ready to do exactly
that.

If Carter follows through on his
promises - "I will lead our fight.
I will enforce fairness in our
struggle. I will ensure honesty
and, above all, I will act" - the
speech may indeed turn out to be a
turning point, not only in
America's energy programme but
in Carter's political struggle for
survival. "Jimmy Carter was
born again as president tonight,"
Ben Frank Church said on Sunday
immediately after the speech.
Many others here would definitely
agree. □

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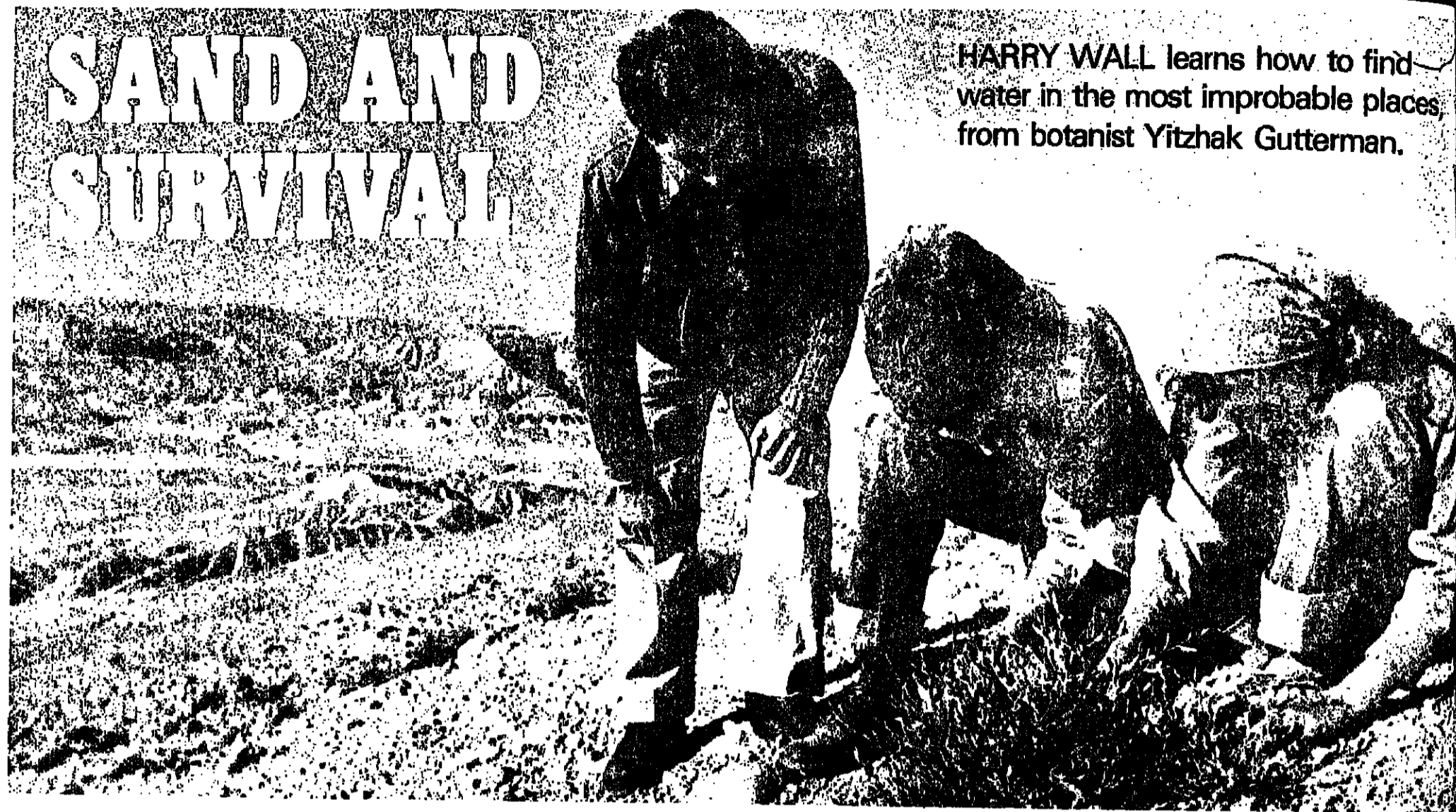
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SAND AND SURVIVAL



HARRY WALL learns how to find water in the most improbable places from botanist Yitzhak Gutterman.

SHORTLY after the Six Day War Dr. Yitzhak Gutterman, then a graduate student in botany, and a group of Israeli researchers conducted a survey of southern Sinai. Their purpose was to gather as much information on the flora and fauna, geology and topography of the region in the event it would soon be returned to Egypt.

While passing through Ras G'ara, today the site of the Sde Alma oil fields, the survey team spotted some corpses blackened by the desert sun. They were the remains of Egyptian soldiers who, apparently, had retreated by foot from Sharm e-Sheikh and were trying to reach their own lines across the Canal. The unscarred bodies left no doubt that the soldiers had not died of battle wounds. All indications were that they had perished from lack of water.

What the Egyptian soldiers did

not know was that less than 30 metres away, along the sandy coast, there was enough fresh water to sustain them for several days, possibly until they got help. The water, explains Gutterman, was buried 40-80 cm under a cluster of bushes.

"It was a big shock to me," says Gutterman, "and I decided then that, if I could help it, this would not happen to our own soldiers. In Israel, where so much of our land is desert and so many people — soldiers, hikers, field school students — travel in the desert, I felt it was essential that they know what to do if they run out of water."

Gutterman, a self-described "desert rat" who has lived in the Negev on and off since 1956, proposed to the army that he give soldiers a course on how to survive in the desert without water. In addition to the experience he

had acquired during many years in arid regions, what Gutterman had to offer was invaluable expertise as a student of desert plant life on how to locate water when not a drop is visible to the naked eye.

Prior to the 1967 war it had been the IDF's policy to test a soldier's endurance as a desert fighter by seeing how long he could last without water during training exercises. "This was precisely the wrong thing to do," says Gutterman. "Only after a study by Prof. Ezra Zohar [of the Sheba Medical Centre at Tel Hashomer] proved that water deprivation was a physiological — and not a psychological — problem did the army change its training tactics. There is no more logic to a soldier functioning without water than a car running without gasoline."

The IDF accepted Gutterman's argument and gave him the go-

ahead to instruct training officers in the art of desert survival.

The main clue to finding water is the existence of plant life," explains Gutterman, today a senior lecturer in the Desert Research Institute at Ben-Gurion University's Sde Boker Campus.

"If you see greenery in the desert, you know there must be water," says Gutterman. This is the first lesson any desert traveller must learn. For those who may not realize it, there is water everywhere in the desert. Much of it is contained in freshwater aquifers which run underneath Sinai and the Negev.

"There are at least 20 different plant species in the Negev that are indicators of fresh water close to the soil surface," says the botanist. "One only has to know how to extract the water."

If you know how to recognize these plants then you start digging

near the plant root zone until you reach water. However, the life of desert plants can be deceivingly long as they reach toward deeply buried water tables, because of this the water may be so mixed with silt and sand that it is undrinkable. Also, digging depends too much on energy, even greater loss of moisture from a body that is already dehydrated.

An effortless way of extracting water from plants is simply "bagging" it. This means tying a plastic bag around the plant about five hours later the students find, much to their amazement, that the plastic bag is sagging with water.

"From one large bush alone, you can get over three litres of good water a day," says Gutterman. This may make all the difference between life and death. "Many hikers use plastic bags to wrap their fruit and sandwiches. They just need to remember to save the bags." And soldiers can use the plastic body covers issued for protection against attack by poison gas.

Another survival technique that can be used in coastal areas is to dig a shallow basin in the sand, wet it with sea water, place a

scruffy brown bush common throughout the Negev and Sinai, he shakes it free of dirt and ties a plastic bag around the shoots. Returning to the plant about five hours later the students find, much to their amazement, that the plastic bag is sagging with water.

Another survival technique that can be used in coastal areas is to dig a shallow basin in the sand, wet it with sea water, place a

Water gathered from desert plant.



FRIDAY, JULY 20, 1978



Examining a plant by sight and smell.



small metal object in the centre of the dip, cover it tightly with a plastic sheet, and put a rock on top of the plastic. After a short while fresh water, which evaporates from the sea water, begins running down the sides of the plastic and collecting in the centre. "Using this method, you can get 10 per cent fresh water from the volume of sea water," Gutterman states.

The technique, he adds, is the patent of the French Foreign Legion, which used it in the Sahara. Inland, the same results can be achieved by smashing up plant shoots and covering them with plastic. Again, the average amount of fresh water released is 10 per cent of the plant's weight.

Another simple solution is to drink the morning dew. "Before dawn, place a square metre of plastic over a hole and wait a few hours." If there is dew that morning, you can get at least 100cc of water (half a glass) from each hole, before the sun begins to evaporate the moisture. Jeep riding soldiers can, says the scientist, similarly quench their thirst by collecting the dew that falls on the canvas tops.

WITH A trained eye and a bit of luck there are other ways of finding fresh water in the desert, says the botanist. "After the winter rains small puddles, called *tmilot* in Arabic, form in the wadis. These puddles can last for a few months if protected in a shaded embankment," he notes.

Another possibility is the small cisterns made in the Negev by the ancient Israelites and Nabateans to trap water. These can be located, says Gutterman, by tracing the hillside canals made to carry the runoff.

The desert researcher credits his mentor, Prof. Michael Ewanari, for revealing this and other water-saving methods from ancient Negev civilizations.

Few people, realizes Gutterman, will ever be stretched so far as to have to use these life-saving techniques. "But anyone venturing into the desert should be prepared for the danger of dehydration," he warns. Obviously, the most important measure is to take an abundant supply of water.

"After that, the crucial thing to know is how to 'behave' in the desert should one find oneself in trouble." A wise rule is to cover as much of the body as possible. "The more you wear the less water you lose," he says, taking a page from Beduin fashion.

Don't overexert yourself, is another maxim. "It has been shown that a person moving fast or climbing in the desert during the day can lose up to four litres of water in one hour." He advises finding, if possible, some shade to rest under while the sun is out. "That way, you may lose only two litres of water per day," he notes.

Gutterman also cautions off-road travellers not to abandon their vehicles in the event of engine trouble. "Your chances of being spotted and rescued are considerably diminished once you leave your vehicle. And you can always drink the water in the radiator if you have to — assuming, of course, that there isn't antifreeze in it."

Gutterman, who heads the Desert Ecology Unit at Sde Boker, would like to see some of these lessons, along with desert ecology, taught in the country's schools. He points out that the hazards of the desert are small compared to the pleasures of living in it. "In the desert," he concludes, "a little knowledge can go a long, long way." □

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Two ways of getting drinkable water in the desert. (Left) Making brackish water drinkable through distillation. (Right) The condensation technique. (Photos: Richard Nowitz)

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TOURISM is Israel's biggest "export industry," earning, in terms of added value, far more than diamonds or oranges.

But the people involved in the industry, officials and entrepreneurs alike, feel there is something very wrong with the way tourism is being run.

They believe that the country is facing a critical period. The treaty with Egypt could bring in a new influx of visitors. On the other hand, inflation is playing havoc with prices and making any sort of planning more difficult than ever before.

The tourism administration, housed in the former Knesset building on Jerusalem's Rehov King George, is a quiet place. Even in the days when it was a separate Ministry things weren't exactly bustling. Now the pace has slowed to a crawl.

High-level officials tend to describe the malaise in high-flown terms of "priorities, responsibility and planning." But one low-level employee put it more succinctly.

"Nothing's happening at work," he said when asked about the atmosphere in the office. "In the last year we've just stopped working. The place is like a morgue."

SINCE the Likud came to power, tourism has been the responsibility of two successive ministers (Yigal Hurvitz and Gideon Patt) and one interim deputy minister (Yoram Aridor). The Ministry has also had three directors-general.

Shortly after taking office as Industry, Trade and Tourism Minister, Hurvitz appointed Yoram Blizovsky, then head of the Tourism Development Department, to head the tourism administration. Blizovsky himself has voiced no complaints, but others in the administration say that he was never given sufficient power and what powers he did have were not sufficiently defined.

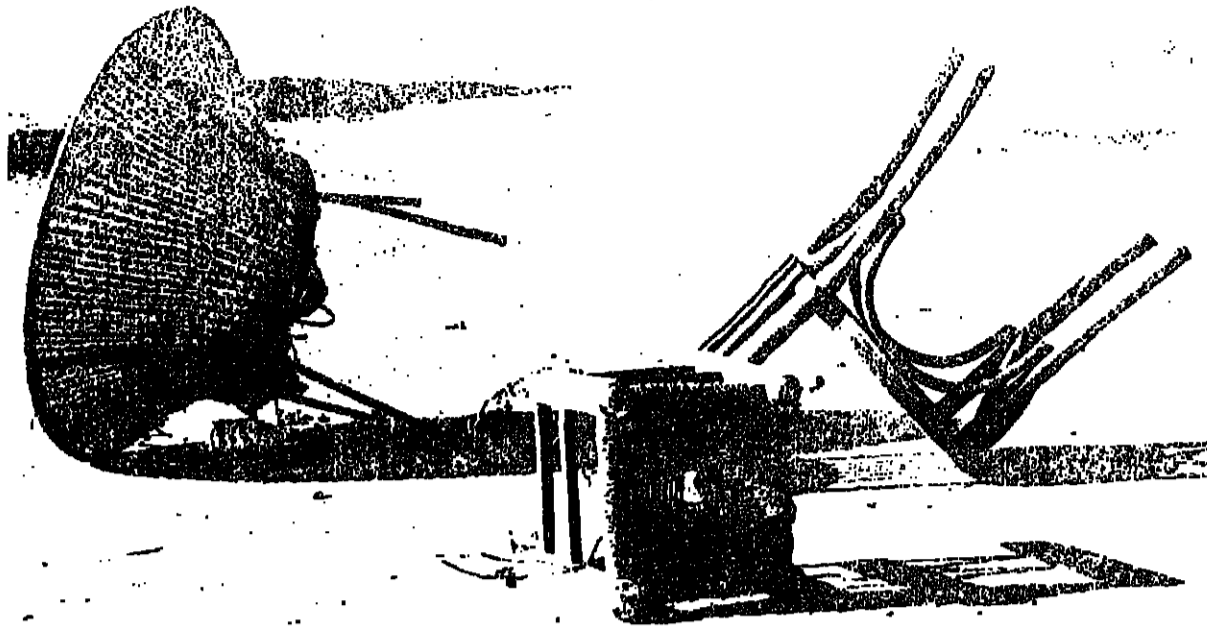
"Every time we have to make a decision," one official said, "it has to go to the Minister. One time, I needed approval for a long-term major project, a project that would have a direct impact on the number of tourists who might be coming from a Western European country. But that was the week that the textile plant in Beit She'an almost shut down."

"The minister wouldn't even see me. How can you compare your problems to the livelihood of a whole town?" his aides asked one. If the head of the tourism branch had any power, I wouldn't have been forced into that situation. The budget for the project eventually went through, but too late to do very much good."

RECENTLY Blizovsky was transferred to a general post in the Ministry and his place as head of the tourism branch has been taken by Amnon Altman, previously in charge of light industry and film. Tourism officials are incensed because someone unfamiliar with the industry is taking over. They also feel that the appointment represents a subtle downgrading for tourism in general.

The view of the officials is backed up by those in private enterprise. Saio Scharg, one of the country's veteran tour agents, explains that under normal economic circumstances it might be possible to give the head of the tourism administration a year or two to learn the ropes. But now, he insists, when it is already difficult to make any plans.

Neckermann in Germany is



Tourism blues

Israel relies heavily on an ever-growing flood of tourists to "green" the country. This summer, however, tourism officials and people who work in the industry are singing the blues. Post reporter HAIM SHAPIRO finds out why.

planning its brochures for summer holidays in 1980 now," Scharg said, "but they won't get Israel's hotel prices because the rates haven't been set. They won't know about the situation with charters because the tourism people are still warring with El Al. If they don't get information soon, they'll leave Israel out of the brochures. And they work on such a narrow profit margin that their clerks can't sit around discussing possible places to go with the clients. You go in, tell the clerk where you want to go and buy the trip. If Israel isn't listed, they won't sell Israel."

His view is shared by Yehuda Greenbaum, head of the Jerusalem Hotel Association. Greenbaum notes wryly that some years ago those in the tourist industry wanted to be part of the Ministry of Trade and Industry. They thought they would do better as part of a "strong" ministry — and they wanted to share the fat subsidies then being given out to producers.

NOW THE PROBLEM lies in the fact that the head of the tourism authority is simply a low-level official, responsible to the director-general, rather than to the Minister himself. As a result, he says, tourism takes a back seat.

The people who are now working under Altman have no complaints about him as a person, but they ask if the economy can afford a non-professional at this time. In

tourism, they say, administrative know-how must be linked with wide experience, a knowledge of the world, the ability to forecast trends months in advance and a large measure of imagination. The name they most often mention is that of Jerusalem Mayor Teddy Kollak, who headed the tourist administration when it was part of the Prime Minister's Office, under Ben-Gurion. They admit it is unlikely they will get anyone of his calibre, but they yearn for his enthusiasm.

It is not hard to see why. A visit to the building on Rehov King George is enough to convince one that the administration is dying a slow death. The workers there tell the same story. They say that when an employee leaves, the post is left vacant.

They say, too, that the situation is so bad there are not even pencils or paper in the stockrooms. One employee even complained that there was no longer any toilet paper in the lavatories.

Not only is it hard to get a letter typed, they point out, but other essential activities have slowed down. The Tourist Information Office at the Jaffa Gate in Jerusalem, hub of thousands of tourists daily, closes at 2 p.m. because there is no one to man the afternoon shift.

The government tourist office normally invites hundreds of travel writers to the country every year. But, say the tourism officials, many of these trips have

had to be cancelled, not because there is no money from them, but because there is no one to show them around the country once they arrive.

"We've had numerous requests from travel writers from Japan who would like to come and see the country," an official told *The Jerusalem Post*. "And Japan is an enormous untapped market that could provide thousands of additional tourists every year. But we couldn't invite them, because there just wasn't anyone to take them around."

THE GOVERNMENT tourist offices are undermanned. When an Israel representative goes home, no one takes his place, they say. Nor are there inspectors to ensure that hotels are kept up to their grade, that shops and restaurants don't overcharge and that guides carry on as they should.

Much of this, the tourism people feel, is the result of indecision at the highest levels. In his very first address to the tourist industry, ITT Minister Gideon Patt attacked the hotels for overcharging and promised to send out teams of inspectors to ensure that the tourists were charged fair prices.

"Everyone knows that the 'Tourist Approved' signs in the shops are a joke, because we just don't have people to go around and check on the shops. That is," he added, "everyone except the poor tourist who wonders why the government gives its approval to

a shop that gave him a raw deal." The officials point out that on the one hand, the Minister gave the industry a bad name, by publicly attacking it. On the other hand, they say, he has done nothing to beef up the ranks of the inspectors and make them more effective, a step which the administration would welcome.

The same indecision, they feel, exists regarding the overseas tourist offices, another aspect of the industry which Patt has questioned. "If he really thinks the offices are unnecessary, then let's sit down and discuss the issue," they say.

AS EXPECTED, ITT Director-General Yoram Ziv feels that the situation is far from black. If there is any drop in tourism, he says, it is part of a general decline in the industry due to the oil crisis.

He admits, at least indirectly, that the administration is going through a change. Some of the functions carried out in the Ministry, he feels, would be better accomplished by private industry or the Government Tourist Corporation and the Government Tourist Development Corporation.

Elsewhere, he says, the budgetary problems are those faced by all ministries. On the other hand, many of the functions that were formerly in the hands of the government, such as the organization of congresses, are now being done by private concerns, such as Kenes and the Kopel congress division.

The functions that he does see for the Tourist Administration include the tourist offices abroad, supervision of facilities in Israel, and training of workers for the industry. Financing of tourist enterprises is the job of the Government Tourist Corporation and the infrastructure is the job of the Government Tourist Development Corporation, he explains.

As for the head of the administration, he said, he would have preferred to take someone from the ranks, but the most important thing, he said, is to have a good administrator.

"It's an old question," he said, "as to whether the head of a hospital has to be a doctor, or the head of a factory an engineer. I just don't think so. I looked around for the best administrator and put him in the job."

Ziv also said that Gideon Patt spent far more time dealing with the problems of tourism than with other aspects of the Ministry. If he has, the feeling has not filtered down to the workers.

"WHEN I complained that the Minister took little interest in our problems, they told me it wasn't true. The Minister had spoken to me three times, they said. How can I argue with that kind of reasoning," one high official lamented.

Ziv also said he favours an idea put forward over a year ago by Scharg, Greenbaum and officials in the Ministry, to set up a formal committee on tourism, which would include representatives of all aspects of the industry, including those over which the Ministry has no control, such as El Al and the National Parks Authority.

Like many things about tourism in Israel, everyone seems to agree that an idea is good, but no one has done anything about it. Scharg says he has simply given up on the government tourist administration. "There are 230 employees there," he said. "As far as I'm concerned they could all just as well stay home."



"Lovely"—The Sontan Oil For Those Who Love Being Together

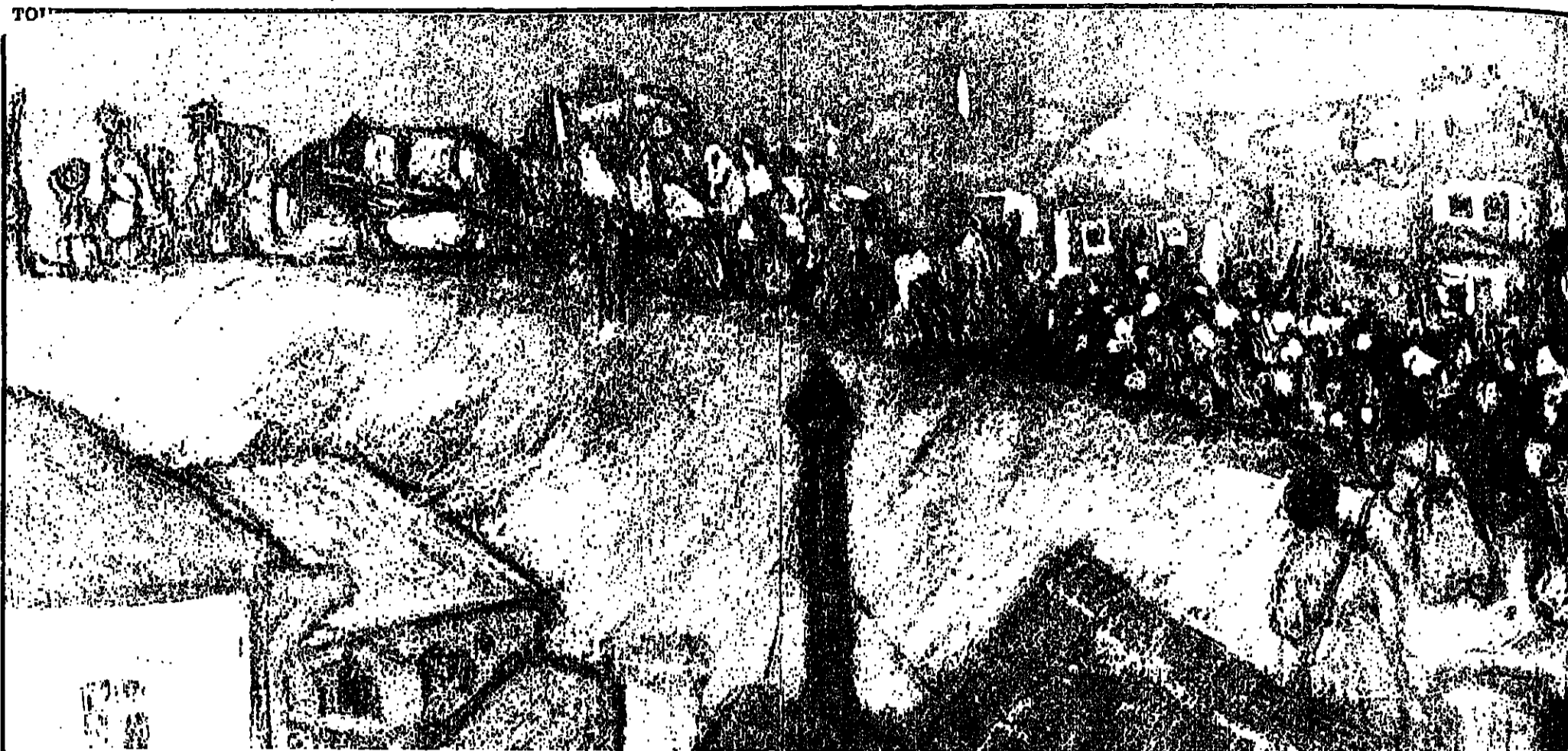


NEW FROM ETZ HAZAITH

This summer, "Lovely" goes with you to the beach, with a new sontan oil for those who love being together. This summer, you'll rub his back, he'll rub your shoulders, with a unique, fragrant oil for moderate tanning and dark skin. "Lovely" sontan oil has the same subtle fragrance that has made both "Lovely" soap and deodorant hits. This summer, take "Lovely" with you to the beach. And you'll love being together . . . in the sun.



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Cossacks expelling Jews from a shtetl. Pastel by Abel Pann (1883-1944)

A people on the move

Drastic limitation on educational opportunities is a major cause of Jewish emigration from the Soviet Union, writes WILLIAM KOREY

NEARLY 100 years ago, the principal adviser to Tsar Alexander III, Konstantin Pobedonostev, reportedly offered his prescription of how the troublesome Russian Jewish "problem" would be solved. One-third would perish; one-third would be totally assimilated; and one-third would emigrate.

The "problem" would disappear, the powerful Procurator of the Holy Synod is believed to have thought, when Russian Jewry itself had ceased to be.

The formulation proved to be remarkably clairvoyant. The Nazi invasion had brought about the liquidation of approximately one-third of Jewry in the Soviet Union. The twin pressures of assimilation and emigration are rapidly fulfilling the other two parts of the Pobedonostev prediction.

FORCED assimilation of Jewry has been an objective of the Kremlin, especially since 1948. The obliteration of virtually all the ethnic-cultural institutions, along with the Jewish intellectual leadership; the rejection of all proposals for any kind of Jewish schooling, and the determined effort to suppress a specific Jewish consciousness — all had, to a considerable extent, reduced self-identity, except in selected geographical areas, to the mere awareness of the nationality listing. Years of internal passporting.

An indication of the extent of assimilation was the 1970 Soviet census. The number of persons who reported themselves as Jewish declined by more than 100,000 from the previous count. And while estimates of the size of the Soviet Jewish population ranged from 2.5 to 3 million, the number of Jews who refused to specify their nationality ran into the hundreds of thousands. The census data

further indicated a deepening degree of linguistic assimilation, which would have been far more widespread were it not for vigorous pockets of resistance in the Baltic and Western borderland areas.

The dynamic propelling the polarization, especially emigration, is an overt state-sponsored discriminatory policy which struck at the central role of Jews in Soviet society. That role had been related to the scientific-technological apparatus. If Jews had been excluded since the mid-1940s from party and state leadership positions — from diplomacy, foreign trade, military affairs and any other security-sensitive fields — they still occupied a prominent position as specialists and scientific workers in the economy.

The 1970 census showed, for example, that 88 per cent of all Jews in the Russian Republic were defined as "specialists," while only 19 per cent of Russians were defined in this way. In the Ukraine, Byelorussia and Latvia, approximately 50 per cent of all Jews were defined as "specialists," greatly outnumbering every other nationality. Especially illuminating was data about Moscow's scientific community, which contained one-quarter of all "scientific workers" of the USSR. As of January, 1971, approximately 11 per cent of the Moscow scientific community were Jews — a striking figure. Nation-wide, it stood at 6 per cent.

WHAT made possible the functional role of membership in the country's technological elite was a higher education system which, though circumscribed by quotas since the early 1940s, was nonetheless sufficiently flexible and open to talent to permit the entrance to Soviet universities of

great numbers of Jews. The 1970 census showed that more than one-third of the Jews of the Russian Republic had completed a higher education while but 4 per cent of Russians had attained the same. In the Ukraine, Byelorussia and Latvia, one-quarter of the Jewish community acquired a university degree, far exceeding the percentages obtained by other nationalities inhabiting the area.

The results were especially impressive at the highest educational level. As of January 1974, 9 per cent of all holders of the Candidate of Science degree — approximately similar to an American Ph.D. — were Jews, who numbered less than 1 per cent in the entire population. In absolute figures, Jews were out-distanced only by Russians and Ukrainians.

On the even higher level of doctorate of science, 14 per cent of degree holders were Jews. They were exceeded, in numerical terms, only by Russians.

HIGHER EDUCATION, with its consequent entrance into the intelligentsia, became a way of life for Jews. To realize this aim in Soviet society, they were prepared, as an observer noted, to "sacrifice" their Jewish heritage and forego their "national distinctiveness." All the greater would be their frustration when higher education would be blocked. The result would be a personal and family crisis that was "tantamount to loss of the meaning of life."

A fundamental change in Soviet policy toward Jews came about in 1967-68; in consequence of both the Six Day War and reformist trends in Czechoslovakia and Poland. Poland's top Communist ideologist, Andrzej Werblan, in a major essay published in June 1968, defined the character of the

new policy by stating that Jews have a "particular susceptibility to revisionism" (i.e., reformism or liberalism) and to "Jewish nationalism in general and Zionism in particular." That formulation, with its finding of anti-Communist diseases genetically inherent among Jews, was clearly racist; certainly, it drew upon no classical Marxist tradition.

Werblan found that a "bad political atmosphere" flowed from "concentration of people of Jewish origin" in universities and other cultural institutions. What was required was a "correction of the irregular ethnic composition" through discriminatory devices and ultimately — in 1969 — expulsion of Jews, even the most assimilated, from Poland.

The Werblan thesis, even though applied to the Polish "March Events," was written on the "initiative" of the Soviet Party Central Committee in Moscow. This was disclosed by a knowledgeable Polish dissident source at an academic conference last year.

Poland was to be "the first laboratory of official anti-Semitism in the Eastern bloc," he added. The experiment would almost simultaneously find an echo in Moscow. Not surprisingly, the brilliant Soviet humanist, Andrei Sakharov, noted at the very same time as the publication of the Werblan article that the Soviet Academy of Sciences was beginning to apply anti-Semitism in its "appointments policy." Indeed, from the academic year 1968-1969 onward, the admission of Jews to Soviet universities began declining for the first time in Soviet history.

From 111,900 enrolled Jewish students in 1968-69, the number fell to 105,800 in 1970-71. By 1972-73, it plunged to 85,500, and by 1976-77, to 66,900. In the course of

an eight-year period, Jewish enrolment was down by an incredible 40 per cent.

Especially tight was the admission to Moscow State University. A knowledgeable source reports that no more than two to four Jews would be admitted annually to this flagship institution. In 1977-78, it was rumoured that not a single Jew was admitted.

At the prestigious university of Novosibirsk, a somewhat similarly highly restrictive policy prevailed. Jews are kept out of the best higher educational institutions by specially selected examiners, who give Jews unusual difficult oral entrance examinations in mathematics and physics.

On the post-graduate level, effect of discriminatory quotas was even sharper — from 47 Jewish students in 1970 to 2,841 in 1975 — well over 40 per cent of the total. Prof. Gregory Freiman, a prominent Soviet mathematician, has very recently provided, with details of how the discriminatory mechanism operated on the post-graduate level, including the bracketing of Jews into a distinctive group which was subjected to special handling, the assignment of much tougher questions to Jews than to other Jews in examinations.

HOW FAR Jewish enrolment in higher education will plummet cannot be determined. A Soviet ideologist, Vladimir Mishin, in work published in 1970, justified numerous clauses to limit the number of students of Jewish nationality in higher education. This would suggest that the number of Jews will drop

80,000 (about 1.4 per cent) to approximately 44,000 to coincide with their percentage (9 per cent) of the population as a whole. (Such proportional representation deliberately excludes Russians, whose enrolment, both absolutely and percentage-wise, continues to rise.)

But the deepening of hostile bias toward Jews flowing from the emigration process may push the quota limitation beyond precise percentages, to a point verging on near-exclusion. Georgy Arbatov, a leading adviser to the Politburo, warned several years ago that pressure for emigration would place those who want to stay (in the USSR) in an unfavourable light.

The sharpening of quotas is already impacting upon future career opportunities for Jews. Prior to 1972, the number of Jews who entered the scientific-technological intelligentsia was 2-3,000 per annum. Since then, it has dropped to about 1,000 per annum. The percentage of Jews among the intelligentsia has been cut in half from the early Sixties (from 11 to 5 1/2 per cent).

If absolute figures of Jewish participation in the technological elite continue to remain fairly high, it is because many are holdovers from a previous era. A striking feature of Jewish scientific workers is the fact that their average age is far higher — perhaps by as much as 10 years — than the general average age of Soviet scientific workers.

Discrimination extends to top administrative levels in higher institutions and specialized research institutes. A secret 1970 party directive discourages the employment of Jews at "responsible levels" in various closed and security institutions. Indeed, such institutions, Roy Medvedev reveals, will exclude even those listed as Russian in their internal passport, but whose mother or father is Jewish.



presumably endowed.

Its power, as in the *Protocols*, is cosmic, bordering on the Divine, although a Divine that is Satanic in character. Diabolical and displaying transcendent conspiratorial and perfidious talents, Zionism strives for domination over all other peoples and nations in keeping with the Biblical "Chosen People" concept. That concept, whether consciously or unconsciously distorted, was the centrepiece of the virulent propaganda drive.

The years 1977-78 constituted both the apotheosis of the decade-old drive and the point of departure for an even more portentous future. On one level, the audience for the media campaign was maximized. Anti-Semitic volumes would now be published in massive editions two to three times the size of even the fairly large editions of previous years. Saturation of the media, including television programming, would make the USSR the world's principal centre for anti-Semitic propaganda.

On a second level, the campaign would cater to and exploit the deepest public fears and traumatic memories of the Soviet public. Zionism was equated with espionage, war and even Hitlerism.

On a final level, and of the greatest significance, the campaign would be provided, for the first time, a Leninist rationale carrying the imprimatur of the prestigious Soviet Academy of Sciences.

If the campaign nourished bigotry among the populace, it also deepened fears and anxieties among Jews.

WITH THE FORCE of anti-Jewish discrimination buttressed by an intensified and vitriolic hate propaganda, driving broad

segments of Soviet Jewry toward emigration, it is scarcely surprising that Soviet Jews are "on the move." Some two hundred thousand have already left and the average monthly rate of about 4,000 suggests that 50,000 will have emigrated by the end of 1979. But these figures only describe the surface evidence. Approximately 10,000 affidavits for exit visas have been sent monthly during this past year to Soviet Jews from relatives in Israel. This first step in the emigration process emboldens the recipient and virtually predetermines an exodus after an indeterminate time period elapses.

The greatly stepped-up number of affidavit requests testifies to the distinguishing feature of Soviet Jewry today — a people on the move. Estimates place the total number of unused affidavits still in Jewish hands in the USSR at over 400,000. Even if overstated — precision in estimating is impossible for reasons too complex to examine here — the potential for emigration is vast.

An important additional consideration is the strong possibility in a change in the Kremlin's attitude toward the *refuseniks*. Should apparent promises be kept — that rational procedures on exit visas will be established and that no one will be denied a visa after a five-year wait, even on security grounds — then a major bottleneck toward augmenting the emigration process will be removed. The stigma and torment of *refusenik* life, reinforced by an uncertainty about his ever being allowed to leave, have made even the most determined among Jewish scientists hesitant about applying to leave.

OF COURSE, emigration has required the acquiescence of the Soviet government, an ac-

quiescence which was extracted only by an enormous joint effort. And it was only forthcoming under circumstances of detente which made possible Soviet trade-offs, if non-vital or if marginal, for perceived benefits, whether atmospheric or substantive.

The essential marginality of the Soviet Jewish problem is crucial here. The activist movement sought no internal change and, therefore, posed no challenge to the fear-ridden holders of Kremlin power. What the movement sought was the right to opt out of the Soviet system, which may very well have been supported by segments of the police apparatus who, like Werblan, sought to excise a perceived dangerously indigestible and unabsorbable element from the body politic.

If, initially, security organs might have feared that the Jewish exodus could exert some sort of uncontrollable domino effect upon other Soviet nationalities and, therefore, might have been inclined to exercise a restraining force upon it, experience over time would have suggested that the fears were completely unwarranted. This may perhaps explain why emigration procedures have been eased recently.

Other and more immediate factors related to current aspects of detente relationships — SALT, trade and credits, the Olympics and next year's meeting on the Helsinki accords — were undoubtedly more crucial in producing the emigration trade-off. The urgency of a positive response was enormously buttressed both by anxieties about a deepening U.S. rapprochement with China and by concerns flowing from a slowed rate of productivity in the Soviet economy.

What is important to emphasize is that the USSR, since 1971, accepted the principle of Jewish emigration. If brutal and callous restraints were imposed, they were designed to limit and manage the emigration process in order to minimize any internal negative impact and maximize potential benefits for the Soviet state. Eased emigration procedures, later effected, would become a bargaining chip for realizing Soviet desiderata.

The "people on the move" is strikingly, if not unexpectedly (given the nature of Soviet discriminatory practices), comprised of the younger, more vigorous elements of the population. In 1975, for example, 49 per cent of the emigrants to Israel were under 30 and 88 per cent were in the 30-59 age bracket. In 1977, 50 per cent were under the median age of 31. An analysis of the emigrants who came to the U.S. during 1978 show that 27 per cent were age 20 and under, and almost 50 per cent were between 21 and 30 years of age. (For the much smaller sample of 1977, the percentages were about the same.) Only 15 per cent were 61 years of age or older.

The contrast between these percentages and the age structure of Soviet Jewry reflected in the 1970 census is especially noticeable. Approximately 15 per cent of the Soviet Jewish population are under the age of 20 (a percentage which is somewhat less than one-half of the same age bracket in the emigration group). And approximately 25 per cent of the Soviet Jewish population are over 60 years of age, and, therefore, beyond "working age" (as compared with 15 per cent of the emigrant population).

British specialist on Soviet demography considered that Soviet Jewry was in "a state of physical decline." He based this on several considerations. First, 43 per cent of Soviet Jewry was over the child-bearing age of 50 years (as compared with only 21.5 per cent of Russians who were over 50). Second, because the Nazi genocide programme had been aimed at Jewish children and women, the average age of Jews was generally and significantly higher than Russians. Third, Jews tend to marry later than Russians and Ukrainians, with reduced fertility rates. Finally, Jews, predominantly urban, have a lower reproduction rate than the Soviet population.

WITH THE exodus of the younger, more vigorous element, the physical decline of the remaining Jewish population in the USSR will accelerate. Its numbers, as will no doubt be reflected in the 1979 census data when published, will be far smaller than the 2,150,000 of 1970.

There must be a sizeable aging, fear-ridden group who will desperately strive to suppress all traces of Jewish identity by claiming that they are Russian. It may not at all be easy. The problem of internal passport identification cannot be effectively hurdled. And Soviet anti-Semites are not inclined to accept even the assimilated Jew. A leading Soviet hate-monger, Vladimir Begun, some months ago, was asked: "What is the future of the Jewish people, then? Assimilation?"

He responded: "I don't believe in assimilation. There always remains something Jewish in a Jew anyway." When queried as to what Jews should do, Begun replied: "Live quietly and that's it."

The unusually variegated Soviet Jewish community will have become rather extensively homogenized and largely Russian. (The bulk of the Jewish population of Lithuania, Latvia, Estonia and Georgia have left; there seem to be significant inroads among Bokharan and Dagestani Jews.) Considerable Ukrainian Jewish emigration has also developed. Most will reside in Moscow and Leningrad with sizeable numbers in Kharkov and Kiev. The Jewish Autonomous Region of Birobidzhan will become an increasing anomaly, with less than a 5 per cent Jewish population.

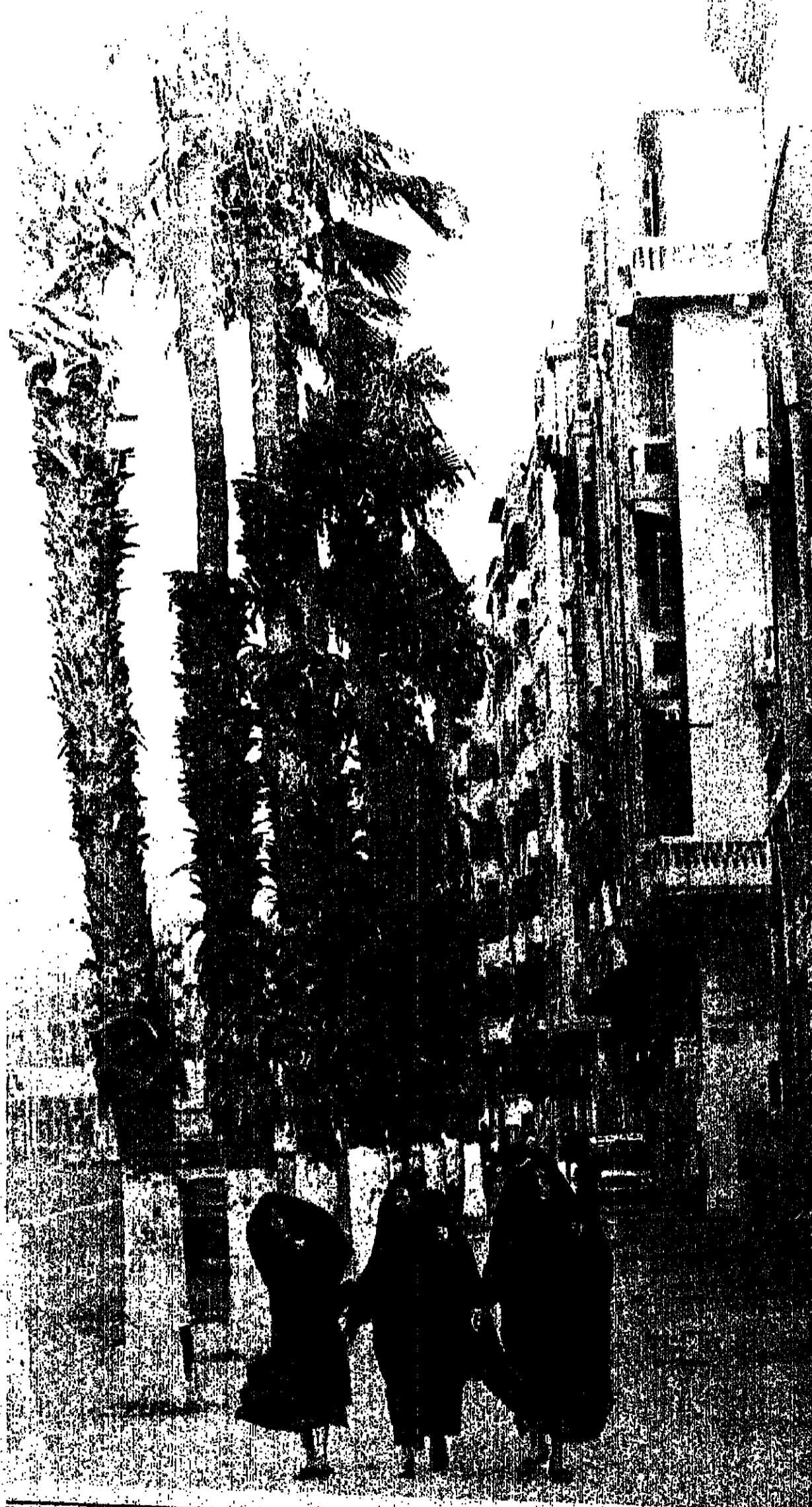
With the large-scale exodus of Baltic, and, to a lesser extent, of Western Ukrainian and Moldavian Jews, the percentage of Jews speaking Yiddish (and daring to tell the census-taker such) is certain to drop to a very modest figure of perhaps 5 per cent. (That was the percentage in Leningrad in 1970; the figure was slightly higher in Moscow.) Remaining Yiddish publications and repertory groups will largely be designated as showcases for foreigners, certainly not for a viable Jewish culture. Since the base of the Jewish population and especially of its Yiddish-speaking element will have shrunk, the authorities will all the more reject any call for restoration of Jewish cultural institutions.

These trends scarcely can support optimism for the survival of Jewish identity, let alone a remnant of Jewish culture for very long. The direction of the dynamic trends is toward the fulfilment of Pobedonostev's prophecy. □

The writer is Director of *Eurasia International Policy Research*.

Alexandria octet

The atmosphere in Alexandria is much more relaxed, much less hectic, than it is in Cairo, says photographer RAHAMIM YISRAELI, who was in the seaside metropolis last week with Prime Minister Begin's party. Here are eight impressions of the city and its people.



(Left) Street scene along the seaside Corniche Boulevard, in an area which had many wealthy Jewish inhabitants. (Above) Prayer break in centre of town. (Below) Usual dress of many Alexandrians.



PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND

POST PULLOUT GUIDE

The Poster

ISRAEL FESTIVAL

JAZZ TRIO — Blues and pop songs of the 20s and 30s. Works by Duke Ellington, Armstrong, Waller, Irving Berlin, Brooks, Kerr, Singer, Pianini. All Haifa, bass; Panama Francis, drums. (Tel Aviv Tzavta, Sunday; Tel Aviv Museum, Wednesday; Haifa Auditorium, Thursday.)

COMPAGNIA FERRUCCIO SOLERI — Piccolo Theatre, Milan presents an anthology of Commedia Dell'Arte: "Arlecchino — L'Amore e la Fama." Hebrew narration by Shimon Bar. (Rehovot, Wix Auditorium, tomorrow.)

MUSIC

All programmes start at 8.30 p.m. unless otherwise stated.
Jerusalem
TERRACE CONCERT — Wendy Eisler-Kashi, flute; Menachem Breuer, violin; Zeev Steinberg, viola; Tzvi Harel, cello. Programme: Telemann, Trio Sonata; Beethoven, Serenade; Schubert, Movement; Mozart, Flute Quartet. (Israel Museum, Hermann Mayer Terrace, Tuesday at 8.30 p.m.)

CHAMBER MUSIC — Uri Shoham, flute; David Chen, violin; Hanech Greenfeld, piano. Programme of works by J.S. Bach: Trio Sonata in G Minor; Prelude and Fugue in A Minor; Sonata for Violin in A Major; Sonata for Flute in B Major; Trio Sonata in B Major. (Tary Music Centre, Bin Karem, Monday, Special bus from King David Hotel at 7.30 p.m.; Kings Hotel at 7.45 p.m.; Mount Herzl at 8 p.m. Return trip assured.)

OPEN AIR CONCERT — Israel Police Orchestra. (Citadel Courtyard, Old City, Monday at 8 p.m.; Admission free)

CONCERT FOR TWO FLUTES AND CELLO — Ra'anan Eyal, Benny Shwartzwald, flute; Shmuel Magen, cello. Works by Bach and Villa-Lobos. (Tzavta, 88 King George, tomorrow at 11 a.m.)

ISRAEL BACH SOCIETY — Triple concerts for flute, organ, harpsichord by Bach, Telemann, Haydn, Frescobaldi, with Jacob Goldmann, Eli Freud, Jan Jensen (International Evangelical Church, 56 Hanevi'im, Sunday)

TEL AVIV
ORGAN CONCERT — Valery Malaky plays works by J.S. Bach, Sweelinck, Pachelbel, Franck, Messiaen. (Immanuel Lutheran Church, Jaffa, tomorrow)

HAIFA
HAIFA SYMPHONY ORCHESTRA — Dan Fogel, conductor. Concert of biblical music. (Haifa Museum, Sunday)

Other Towns
CONCERT AT THE YUVAL — Rivka Zorman and Victor Derevianko play Grieg's Piano concerto in A Minor, op. 16; Alexander Lovinson and Victor Derevianko play Prokofiev's piano concerto, No. 3. (Ramat Hasharon, Yuval Musical Association, 57 Unshakin, tonight at 8)

Jerusalem
GOING EXPRESS — Comedy written and directed by Eli Segal. (Beit Ha'am, 11 Beasli, Tuesday at 9.15 p.m.)

DINNER THEATRE — "The Typist" by Murray Schell and "The Sugar Plum" by Israel Horowitz. In English. Plus gourmet dinner. (Diplomat Hotel, Monday and Thursday at 8 p.m.)

LUNCH — Humorous critique of society based on the Biblical episode of Naboth, who was put to death for refusing to sell his vineyard to Ahab and Jezebel. (Khan, opposite railway station, Wednesday at 9 p.m.)

MERCIE AND CAMIER — By Samuel Bookoff. Produced by the Khan Theatre. (Khan, tomorrow and Monday at 9 p.m.)

THE POINT — Comedy about an unholly trinity written by Yosef bar Yosef. Produced by the Haifa Theatre. (Khan, Tuesday)

TEL AVIV
BICYCLE FOR A YEAR — Poorly done documentary about the Haifa Theatre's Project Group that went to Kiryat Shmona to help the community. Directed by Nola Chilton, who also initiated the Project. (Tzavta, 80 Ibn Gvriol, Monday at 8.30 p.m.)

BOEING EXPRESS — (Bat Dor, 30 Ibn Gvriol, tomorrow at 9 p.m.)

DEATH OF A SALESMAN — The Cameri's production of Arthur Miller's play. (Cameri, tomorrow)

EVERY GOOD BOY DESERVES FAVOUR — By Tom Stoppard. (Cameri, Thursday)

HOMEWARD BOUND — The first part of Yehoshua Sobol's projected trilogy "The Days of the House of Kaplan" an Israeli version of Aeschylus' "Oresteia." The play is set in Tel Aviv on November 28, 1947 — the day of the UN resolution on the creation of a Jewish State. Produced by the Habimah Theatre. (Habimah's Small Hall, tomorrow)

LUCK, AMULETS, AND THE EVIL EYE — The Yuval Theatre's new play about the beliefs, customs and superstitions of Israel's different communities. (Ohel, Beit Arlosoroff, 6 Bellinson, tomorrow at 7.15 and 9.30 p.m.; Thursday at 9 p.m.)

HAIFA
BOEING EXPRESS — (Orat Theatre, tonight at 10)

THE LECTURE — Comedy by Haim Hoz. Produced by the Haifa Theatre. (Zavi Gallery, Tuesday)

LUNCH — (Haifa Municipal Theatre, Tuesday at 8.30 p.m.)

WHAT ARE WE GOING TO DO ABOUT JENNY — (Haifa Auditorium, Sunday)



Anthony Hopkins as the mentally unstable magician, Corky, in "Magic," based on the thriller by William Goldman.

THEATRE

All programmes are in Hebrew unless otherwise stated.
Jerusalem
MARRIAGE GAMBIT — Habimah production. (Habimah's Large Hall, tomorrow)

NETAMORPHOSIS — Kafka's story directed by Steven Barkov. Produced by the Haifa Theatre. (Cameri, Sunday, Monday and Tuesday at 8.30 p.m.)

NA'IM — From a story by A.B. Yehoshua. Directed by Nola Chilton. (Tzavta, tomorrow and Thursday at 8.30)

FAULA — By Eran Priel. About the absorption problems of a kibbutz volunteer. (Tzavta, Tuesday at 4.30 and 8.30 p.m.)

THE POINT — (Tzavta, today at 8)

REMEMBERED HEADLINES — Cameri Theatre production. By Ruth Ziv-Byal. Stage design by Avshalom Eyal. Play with movement and sound but no words. (Tel Aviv Museum, Sunday)

THE RUBBER MERCHANTS — All about rubber contraceptives. A lot of offensive schoolboy humour interspersed with a bit of good comedy. (Tzavta, Sunday at 8.30 p.m.)

SIMPLE STORY — By S. Agnon. Produced by Habimah. (Habimah's Small Hall, Monday and Tuesday)

A STREETOAR NAMED DESIRE — Tennessee Williams' play produced by the Haifa Theatre. (Nahmani, 17 Nahmani, tomorrow)

WEDDING EVE — Yehoshua Sobol's sequel to "Homeward Bound." (Habimah, Sunday)

WHAT ARE WE GOING TO DO ABOUT JENNY — An extremely silly comedy about a septuagenarian lady who has just discovered sex, champagne and other good things in life; a vehicle for Hanna Marron who makes the most of it. (Cameri, Wednesday at 4.30 and 8.30 p.m.)

HAIFA
BOEING EXPRESS — (Orat Theatre, tonight at 10)

THE LECTURE — Comedy by Haim Hoz. Produced by the Haifa Theatre. (Zavi Gallery, Tuesday)

LUNCH — (Haifa Municipal Theatre, Tuesday at 8.30 p.m.)

WHAT ARE WE GOING TO DO ABOUT JENNY — (Haifa Auditorium, Sunday)

Other Towns
THE INDIAN IN THE BRONX AND THE SUBWAY — Two short plays on violence and fear in 1950s New York. Produced by the Beersheba Theatre. (Beersheba, Saturday through Thursday)

THE INHERITORS — New play by the Lish Theatre. (Rishon Lezion, tonight at 10.10)

LUCK, AMULETS AND THE EVIL EYE — (Neve Sha'anana, tonight at 8.30; Rehovot, Beit Ha'am, Tuesday at 9 p.m.)

THE POINT — (Netanya, tomorrow)

SIMPLE STORY — (Kfar Saba, tomorrow)

DANCE

BAT DOR DANCE COMPANY — Details unavailable. (Haifa, Municipal Theatre, Monday at 8.30 p.m.)

BAT SHEVA DANCE COMPANY — Lunch (Matthew Diamond); Recollection of a People (Dvora Berenson); Green Table. (Kart Jozsa). (Tel Aviv, Habimah, Sunday, Monday, Tuesday)

OPERA

THE ISRAEL NATIONAL OPERA — Founder: The late Edis de Philippe. Conductors: George Singer, Alexander Taraki, Arieh Levanon. Chorus conductor: Dr. Hillel Pinkas.

CARMEN — By Bizet. Cast: Joan Grilli (Metropolitan Opera), Walter Plante, Thomas Serpico, Umberto Scavino, Rio Novello (La Scala), Florian Cerny, Esther Baumweil, Victoria Top, Caterina Minicucci, Mordechai Ben-Shachar, Joy Elizabeth Sherts, Elisabet Braun, Clara (Kipot, Jent Betti, Inna Kriger, Giora Sharon (Tel Aviv, tomorrow, Monday, Wednesday)

MADAMA BUTTERFLY — By Puccini. Cast: Florica Pop, Caterina Minicucci, Umberto Scavino, Florian Cerny, Joy Elizabeth Sherts, Giora Sharon, Freddy Peer, Dalia Zuller (Tel Aviv, Tuesday)

For last minute changes in times of performance, or where times are not available, please contact Box Office.

Jerusalem Cinemas

Commencing Saturday, July 21, 1979

ARNON 8th week
THE BOYS FROM BRAZIL
Sat. 7.30, 9.30
Weekdays 4, 6.30, 9

CINEMA 1 DANJO
in Jerusalem Cinemas
Rueses 13, 19, 24 Tel. 418067

Fri. July 20 at 2.30
GIANT
Elizabeth Taylor, James Dean
with:
Rt., July 21 at 7.30, 9.30
A STAR IS BORN
with:
Barbra Streisand, Kris Kristofferson

Sun. July 22 at 7, 9.15
THE YELLOW SUBMARINE
with:
The Beatles

Mon. July 23 at 6.15, 9
THE OTHER SIDE OF MIDNIGHT

Tue. July 24 at 7, 9.15
A CLOCKWORK ORANGE
with:
Malcolm McDowell

Wed. July 25 at 6.45, 9.15
LEONARD BERNSTEIN'S WEST SIDE STORY
with:
Natalie Wood

Thur. July 26 at 7, 9.15
HAROLD AND MAUD

Fri. July 27 at 2.30
LITTLE BIG MAN
with:
Dustin Hoffman

EDEN 3rd week
Le Gendarme Extraterrestrial
★ LOUIS DE FUNES
Weekdays 7, 9
Saturday 7.30, 9.30

EDISON
Sat. 7.45, 9.45
Weekdays 4, 7, 9.15

Just when you thought it was safe to go back to the water...
ALL NEW JAWS 2
★ ROY SCHEIDER
★ LORRAINE GARY

HABIRAH 8th week
MY MOTHER THE GENERAL
Saturday 7.30, 9.30
Weekdays 7, 9

ISRAEL MUSEUM
Film club for children
Sun., Mon., Thur. 11, 2.30
HEIDI AND PETER
Today at 11 a.m.
THE CIRCUS COMES TO TOWN
Members 11.50; Non-members 12.50
(includes entrance to Museum)
Wed. July 25 at 4.30
PANTOMIMUSICA
New programme of mime and classical music

KFIR 6th week
DIZENGOFF 99
Saturday 7.45, 9.45
Weekdays 4, 7, 9

MITCHELL 2nd week
Friday at 3
Saturday 7.45, 9.45
Weekdays 7, 9
Wednesday at 4

GOING STEADY
★ YVONNE MICHAELI
★ YIPTAH KATZUR

ORIGIL 4th week
SHLAGGER
Saturday 7.30, 9.30
Weekdays 4, 7, 9

ORION Tel. 222814
Suspenseful drama, daring adventures

THE NAVAL COMMANDOS
4, 6.30, 9

ORNA Tel. 224783
★ GEORGE SEGAL
★ JACQUELINE BISSET
In a mystery comedy

WHO IS KILLING THE GREAT CHEFS OF EUROPE?
6.45, 9
at 10.30: 1
THE MUPPET MOVIE (3rd week)

HON 4th week
Adventure and suspense film

MIRACLES STILL HAPPEN
Saturday 7.30, 9.30
Weekdays 4, 7, 9

SEMADAH 2nd week
AUTUMN SONATA
7, 9.15

SMALL AUDITORIUM BINYENI HA'OOMA 11th week
FOUL PLAY
★ GOLDIE HAWN
Saturday 7.30, 9.30
Weekdays 4, 7, 9.15

TEL AVIV Cinemas
Commencing Saturday, July 21, 1979

ALLENBY 3rd week
Tonight 10, 12
Weekdays 4.30, 7.15, 9.30

Le Gendarme Extraterrestrial
★ LOUIS DE FUNES

CINEMA ONE 3rd week
Friday night 9.30, 12
Saturday 7, 9.30
Weekdays 4, 7, 9.30

THE MAGNIFICENT SEVEN

CINEMA TWO 16th week
Tonight, 10, 12, Sat. 7.15, 9.30
Weekdays 4.30, 7.15, 9.30

COMING HOME
★ JANE FONDA

BEN-YEHUDA 6th week
They couldn't have celebrated happier anniversaries if they were married to each other.

Ellen Burstyn
Alan Alda

"Same Time, Next Year"



from Friday 10 p.m., midnight
Weekdays 4.30, 7.15, 9.30

CHEN Saturday 7.15, 9.30
Weekdays 4.30, 7.15, 9.30



Just when you thought it was safe to go back to the water...
JAWS 2

DEKEL 26th week
7, 9.30

MIDNIGHT EXPRESS
Based on the true story of Billy Hayes
★ BRAD DAVIS
★ JOHN HURT

DRIVE-IN CINEMA
Sat. and weekdays 7.15
Walt Disney's
DUMBO
Israel Premiere
Tonight 10, 12
Sat. and weekdays 9.30
The cops want to get him. The mob wants to lift him. But no one wants to meet him face to face.
"THE AMAZING MR. NOLOGG"
★ RICHARD JACQUEL
★ RON FLINKER

ESTHER Tel. 222413
8th week
DIZENGOFF 99
★ GIDI GOV
★ ANAT ATZMON
★ GALI ATARI
From Saturday 7.15, 9.30

GAT 8th week
From Saturday 7.15, 9.30
Weekdays 4.30, 7.15, 9.30

AUTUMN SONATA
Film by Ingmar Bergman
★ INGRID BERGMAN
★ LIV ULLMAN

OPHIR Tel. 618321
4.30, 7.15, 9.30
AVALANCHE
★ ROCK HUDSON
★ MIA FARROW

HOD 6th week
Tonight at 10
Saturday 7.15, 9.30
The First War Comedy about Peace!

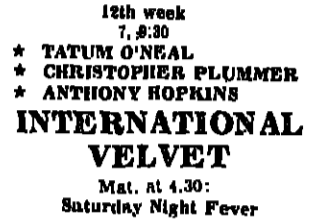
My Mother
★ THE GENERAL

GORDON 3rd week
Saturday 7.30, 9.30
Weekdays 4.30, 7.15, 9.30

LA CARAPATE
★ PIERRE RICHARD
★ VICTOR LANOUX

LIMOR 18th week
7, 9.30
★ TATUM O'NEAL
★ CHRISTOPHER PLUMMER
★ ANTHONY HOPKINS
INTERNATIONAL VELVET
Mat. at 4.30: Saturday Night Fever

MAXIM 4th week
Saturday 7.15, 9.30
Weekdays 10.30, 12.15, 4.30, 7, 9



THE MUPPETS
are on the Big Screen
Movie
A Seven Stars release

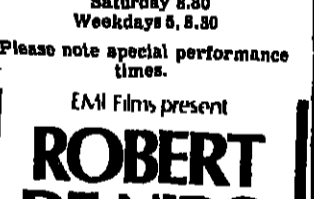
MOGRABI Tel. 298331
8th week
Saturday 8.30
Weekdays 5, 8.30
Please note special performance times.

EMM Films present
ROBERT DE NIRO
N

SHAHAF 8th week
Tonight 7.15, 9.30, 12
Saturday 7.15, 9.30, 11.30
Weekdays 4.30, 7.15, 9.30
It was the greasy fifties
Sunlit beaches, moonlit nights
Fast cars, fast girls and...
Rock 'n Roll
From the people who brought you the box office success "Lemon Popicle"

ATZMON 4th week
★ GREGORY PECK
★ LAURENCE OLIVIER
★ JAMES MASON
In a thrilling story
THE BOYS FROM BRAZIL
Evenings only 8.45, 9
Mats. 10.30, 4
★ TELLY SAVALAN
★ JAMES CORNUN
★ BOB HOPE

CHEN 4th week
Haqulash Hachiver in the great Israeli musical comedy hit
SHLAGGER
★ RIVKA MICHAELI
No Complimentary tickets
Saturday 7, 9.15
Weekdays 6.45, 9



GALOR Both films from Friday 10, 7, 9
FORCE TEN FROM NAVARONE
★ ROBERT SHAW

LOGAN'S RUN 12, 4
★ MICHAEL YORK

SHAVIT 2nd week
Great entertainment
REVENGE OF THE PINK PANTHER
4.30, 6.45, 9

TOHELET Tel. 448950
3rd week
Walt Disney production
MICKEY MOUSE GOLDEN JUBILEE
Saturday 7.15, 9.30
Weekdays 11, 4.30, 6.30, 8.30

PARIS 4th week
Friday 12 noon, 10 p.m., 12.30
Weekdays 10.15, 2.15, 4.30, 7.15, 9.30
WEDDING
★ ROBERT ALTMAN

ROYAL
MELODY IN LOVE
10, 12, 2, 4, 7.30, 9.30

ORLY 3rd week
Sat. 4.30, 7.15, 9.30
MAGIC
★ ANTHONY HOPKINS
"Hopkins is excellent in Magic"

RAMAT AVIV Saturday 10, midnight
Weekdays 7.15, 9.30
TURNING POINT
Mat. at 4.30: Walt Disney's "Lady and the Tramp"

PEER 7th week
From Sat. 4.30, 7.15, 9.30

AMPHITHEATRE 4th week
ODDS AND EVENS
★ BUD SPENCER
★ TERRENCE HILL
Sat. 7, 9.15
Weekdays 4, 6.45, 9

ARMON Saturday 7, 9.15
Weekdays 4, 6.45, 9
ALL NEW JAWS 2
★ ROY SCHEIDER
★ LORRAINE GARY

STUDIO Tel. 295817
16th week
CALIFORNIA SUITE
★ MICHAEL CAINE
★ BILL COSBY
★ JANE FONDA
4, 7.15, 9.30

TEL AVIV 4th week
4.30, 7.15, 9.30
World Premiere
SHLAGGER
New musical comedy
starring the foremost Israeli trio
★ HAGASHASH HACHIVER

ZAFON 18th week
From Saturday
★ WARREN BEATTY'S
HEAVEN CAN WAIT
also starring:
★ JULIE CHRISTIE
★ JAMES MASON
★ DYAN CANNON
4.30, 7.15, 9.30
Mat. 4.30:
White Min, Black Ear

MORIAN 4th week
THE THIRTY-NINE STEPS
Based on John Buchan's great thriller
★ ROBERT POWELL
★ JOHN MILLS
6.45, 9

ORDAN 3rd week
Film written and directed by Woody Allen
INTERIORS
Saturday 6.45, 9
Weekdays 4, 6.45, 9

ORION From Friday 6 nonstop perf.
WATCH THE BIRDIE
Adults only

PEER 2nd week
SAME TIME NEXT YEAR
★ ELLEN BURSTYN
★ ALAN ALDA
Saturday 7, 9.15
Weekdays 4, 6.45, 9

ORAH 6th week
A most successful Israeli film
DIZENGOFF 99
No complimentary tickets
4, 6.45, 9

ORLY 3rd week
Ingmar Bergman's
AUTUMN SONATA
★ INGRID BERGMAN
★ LIV ULLMAN
Weekdays 7, 9.15
Weekdays 4, 6.45, 9
Daily mat. at 4: No Deposit, No Returns

DAVID Tel. 284021
SUPERMAN, THE MOVIE
4, 7, 9.15

TIFERET 7.15, 9.15
LOVERS IN THE FRONT SEAT

Holon Cinemas Tel. 841839
4th week
SHLAGGER
New musical comedy
starring the foremost Israeli trio
★ HAGASHASH HACHIVER

Petah Tikva Cinemas
6th week
MY MOTHER, THE GENERAL
Saturday 7.30, 9.30
Sun.: Wed., Thurs. 4, 7.15, 9.15
Monday 3, 7.15, 9.15
Tuesday 4, 9.30

SHALOM 6th week
MY MOTHER, THE GENERAL
Saturday 7.30, 9.30
Sun.: Wed., Thurs. 4, 7.15, 9.15
Monday 3, 7.15, 9.15
Tuesday 4, 9.30

Netanya Cinemas
8th week
MY MOTHER, THE GENERAL
Saturday 7.15, 9.15
Weekdays 4.30, 7, 9.15

ESTHER 8th week
MY MOTHER, THE GENERAL
Saturday 7.15, 9.15
Weekdays 4.30, 7, 9.15

RAMAT GAN Cinemas Tel. 720706
4, 7, 9.30
JAWS 2
★ ROY SCHEIDER
★ LORRAINE GARY

RADAR Tel. 721720
6th week
Dizengoff 99
7.15, 9.30

MIRON 9 nonstop perform. from Friday
An erotic film
MARRIED AND INFIDELLE
Adults only

LILY 6th week
"SAME TIME, NEXT YEAR"
★ ELLEN BURSTYN
★ ALAN ALDA
7.15, 9.30

OASIS Tel. 739592
4th week
SHLAGGER
New musical comedy
starring the foremost Israeli Trio
★ HAGASHASH HACHIVER

ORDEA 6th week
MY MOTHER, THE GENERAL
4, 7.15, 9.30

RAMA 2nd week
BEN HUR
★ CHARLTON HESTON
★ SEVEN BOYD
★ HAYA HARIT
Saturday at 8 only
Weekdays 4, 8

RAMAT GAN 2nd week
MIDNIGHT EXPRESS
Based on the true story of Billy Hayes
★ BRAD DAVIS
★ JOHN HURT

HERZLIYA Cinemas Tel. 284021
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FOR SOME TIME I have been trying to persuade my wife that it would be perfectly reasonable for me to take an additional wife, and thus I was most unhappy to have missed the film *Dona Flor and Her Two Husbands*.

I was, however, able to visit the Jerusalem restaurant bearing the name of the illustrious Brazilian lady. Located in what appears to be a former warehouse in Rehov Hanevi'im, opposite the Anglican school, the restaurant very subtly uses local architectural features to evoke the impression of a jungle hut. Only the draught, caused by the cold Jerusalem wind, served to upset the effect.

The meal opened promisingly with a special drink, a mixture of vodka and coconut milk. After a considerable wait, we received the first courses.

These consisted of one empanada, a tiny chicken pastry, and a rissole, a delicate little fried object made with chopped meat. Both were quite nice, but so small as only to arouse the appetite.

Unfortunately, we remained hungry for some time. I would like to be able to say that when the main course arrived it was worth waiting for. In fact, the long wait rather spoiled our mood and we did not enjoy the remainder of the meal as much as we might have.



Perhaps we should have corrected this by ordering a salad.

IN ANY CASE, I decided to try the Brazilian national dish, *fajoadas*, a mixture of black beans and meat, served with rice. This was quite earthy and peasant-like, complete with bits of sausage to add flavour.

My companion (in this case my wife — and the only spouse with which I am blessed) ordered a mixture of grilled meat. She received a very generous portion, well grilled and dramatically served up on a spit in a special holder on the table.

The meat and beans were accompanied by fried bananas,

The Rio thing

MATTERS OF TASTE
Haim Shapiro

grated manioc and a special vinegary sauce. In our hunger we demolished the lot.

We ended the meal with desserts that were every bit as

tiny as the hors d'oeuvres: One was a silver of orange cream; the other, a bite of egg pudding. Both sweet dishes seemed to be of the type that had you been raised on them, you would yearn for them for the rest of your life. Those who are not from Brazil may find them less exciting. The coffee, as one might expect in a Brazilian eating place, was excellent.

The bill for two, including beer and soft drinks, came to IL\$70.

THE DISH of black beans, combined with the advice of Lillian Cornfeld on the Today Food page, served to remind me of the joys of eating beans in summer.

To be sure, it is not always so pleasant to leave the dish cooking for a long period, but as Cornfeld points out, the cooking time may be reduced considerably if the beans are first brought to the boil and cooked for two minutes before they are soaked.

After soaking (from two hours to overnight), cook the beans gently in unsalted water. With luck they should be tender in less than an hour.

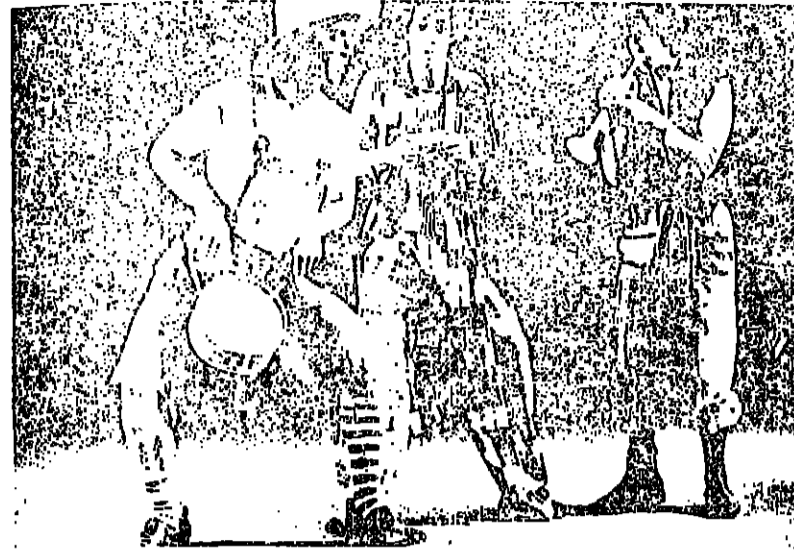
After this point, you may cool the beans, if you are not tempted to eat them immediately. We usually prepare a double portion and eat one hot and one cold.

Season the beans to taste with salt, freshly ground black pepper and crushed garlic. Add a few drops of olive oil and just a few shakes of wine vinegar or lemon juice. You may garnish with freshly chopped onion.

Serve the beans as a first course instead of the more conventional dishes, or to accompany a meat dish.

Incidentally, for those readers who might have been wondering about the chicken pancakes mentioned in last week's column, they were naturally an interim course served at the Saturday night dinner-dance of the Four Seasons Hotel in Netanya, the description of which was accidentally cut by a printer's devil. □

A visual feast



Shimon Ben-Ari, Matti Sari and Dorin Caspi in "Remembered Headlines."

THEATRE / Mendel Kohansky

THE CAMERI'S *Remembered Headlines* (performed at the Recanati Hall of the Tel Aviv Museum) is a show in movement and sound, some of it human, though not verbal.

It is choreographed — if that is the word — by Ruth Ziv-Ayal, who about two years ago introduced herself to the public with *Mysteries* at the Jerusalem Khan. *Mysteries* lived up to its name, having an aura of events beyond the understanding of the public. But the present production is down-to-earth and delightful from beginning to end. It is so down-to-earth that it can be recommended for children, who will have a wonderful time.

But the audience should not take too seriously the introduction by the show's creator, printed in the programme folder, in which she speaks of the deeper social and philosophical meaning of the two components of the show. The presentation is so absorbing and visually so beautiful that one can very well enjoy it on the same level as the little girl behind me, who certainly knew little about the role of the newspaper in modern consumer society, and about man's eternal quest to reach the unreachable. She spent the whole time shrieking with delight.

The cast of the first number consists of the Newspaper Vendor, a mannequin-like character who does his business from a high perch on a stack of newspapers; five People; and three Street Cleaners. The people read the newspapers, then proceed to shred them. They start out slowly, and increase their shredding with mounting passion, finally reaching a frenzy — that's something many of us feel like doing every morning, especially after reading statements by our economic ministers. Finally the paper shredding becomes an orgy of destruction, as package after package of old newspapers are sacrificed to the People. Enter the Street Cleaners, in costumes out of children's story books, playing on toy instruments, to sweep away the sea of torn paper. The orgy continues, with many variations, until all are exhausted.

In *The Revolving Ball*, the newspapers are replaced by large, colourful balls which appear from behind a pointillist set of bushes. They are followed by People, who proceed to indulge in all manner of games with those balls, which are followed by other

balls, of various sizes and colours, a profusion of balls, many of them spilling into the audience, as the moods and the emotions change. It all ends with the air going out of the balls, and of the players — a sad return to reality.

PARTICIPATING in the show are Dov Reiser, Dorin Caspi, Matti Sari, Shimon Ben-Ari, Livia Hakhamon, Eli Gleiser, Sassi Sa'ad, Tami Eshel, Rose Meshichi. All of them are members of the Cameri Theatre's Studio, where they have studied movement — successfully — with Ruth Ziv-Ayal.

The amusing sets and costumes, many of them made of newspaper and torn to shreds every evening, are by Avshal Ayal. The mood-setting lighting is by Avraham Zabri.

ON A LESS happy note. A large crowd last Saturday night filled Tel Aviv's Mann Auditorium to the rafters to see the visiting Canadian amateur Yiddish acting group. Some of them paid as much as IL200 per ticket, but did not get their money's worth.

The company — I do not know its name, or the names of performers since no programmes were distributed — was huge. Mobs of men and women of all ages were roaming the stage, creating a great deal of noise, the electronically amplified loudness of their voices making them all but unintelligible. Presiding over that bedlam were two obnoxious characters, one of them a *badchen*, the other's role I could not figure out.

A clumsily stitched-together operetta, it was built around a wedding which started somewhere in the middle of the first act, and lasted through the entire second act. Some of the singing was fairly good — the bride, the bridegroom, the bride's mother have fine voices — but none of them made an attempt at acting.

Amateurs should stay where they belong, and have a good time performing for relatives, friends and members of their community. Those good people of Montreal who labour to keep alive the flame of Yiddish culture did a disservice to the audience — and to themselves — by appearing at the huge, prestigious Mann Auditorium, and charging regular prices.

Anyway, it is nice to have them with us. I hope they have a good time in Israel. □

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Siegfried Palm: cellist and opera manager

"OUR VISIT should not be explained or appreciated in terms of money," declared Siegfried Palm emphatically. The general manager of the Deutsche Oper Berlin was explaining the great effort made to bring the opera company and the opera ballet company here to participate in this year's Israel Festival. The idea was to demonstrate a willingness to develop human and artistic ties between Israel and Germany after the dark Nazi epoch.

Palm would not disclose exact figures on financial commitment in order not to detract from the artistic and human value of the visit, but he acknowledged that huge subsidies made the visit possible. The City of Berlin contributed 50 per cent of the costs, the Federal Government about 45 per cent, and the rest was borne by the Israel Festival.

When Gary Bertini, the festival's musical adviser, and

Palm's strings

MUSIC & MUSICIANS
Yohanan Boehm

Jacob Bistrizki, its director, approached Palm about the Berlin company participating in this year's festival, he readily agreed. When he was told that the festival's theme would be "Mediterranean Culture," Verdi's opera "Nabucco" was the obvious choice to propose. (The ballet company's contribution, Prokofiev's "Cinderella," of course has no Mediterranean connotation.)

Palm and I agreed that "Nabucco" is not Verdi's strongest opera, but the subject matter, although distorted by a libretto with little historical truth, deals with one of Israel's darkest periods, the Babylonian exile, and the return to Jerusalem and Zion. Thus it was seen as appropriate to our times. Indeed, the famous chorus of the Israelites drew applause and had to be repeated at every performance at Caesarea.

Siegfried Palm also thought that the Deutsche Oper Berlin's coming here from an encircled and embattled city had a special importance for them and a message for us. He hopes this visit is seen as a gesture of friendship and he stressed the internationality of the participants: the conductor of the opera is a Spaniard and among the soloists are Americans, Russians, Czechs and Japanese. While most of the orchestra and the choristers seem to be German, among the dancers

are Americans, Russians, French, Hungarians, English and even an Egyptian — Keda Sheta who danced the stepmother in "Cinderella" at Caesarea.

Siegfried Palm is proud that he could bring his Deutsche Oper and his ballet company to participate in the Israel Festival, after the Hamburg Opera and Ballet Company performed here (in the 1974 Festival, "Moses and Aron" and "Romeo and Juliet"), and the Stuttgart Opera Ballet (which was here in 1970).

He sincerely hopes that the visit will have served its purpose, not only artistically but also humanly, and he gratefully acknowledges the warm reception he and his friends found here officially and unofficially.

SIEGFRIED PALM has been to Israel before — first as a tourist, in 1971, and then as a performing artist, for first and foremost he is a cellist, and an outstanding one at that. (His recital in Jerusalem has been changed to

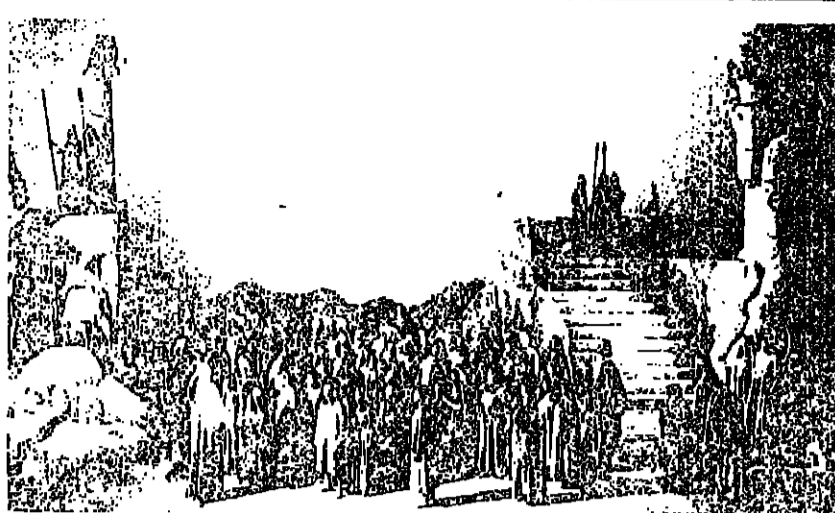
July 24 at the Khan; don't miss it. He once said to me that Dvorak and Brahms are his profession and new music his hobby. He regularly includes contemporary works in his recital programme and quite a few composers have written for him. Famous composers like Zimmermann, Blacher, Kagel, Penderecki, Ligeti, Xenakis and others have dedicated works to him.

His programme here consists of works for cello solo starting with the Second Suite by Bach and the Sonata by Hindemith. He continues with Ernest Bloch's Second Suite (1956) and Avraham Daus' Twelfth Sonnet (1968), followed by Hans Werner Henze's Serenade (1953) and finally Penderecki's Capriccio per Siegfried Palm, written quite recently.

It is a bold undertaking to occupy a stage alone for the whole evening, but Siegfried Palm's dynamic and lively personality and his artistic temperament guarantee that nobody will be bored.

THE ROMAN amphitheatre at Caesarea is a superb location for artistic presentations in Palm's view, and he thinks that it is competitive with most of the open-air venues in Europe. However, Caesarea's cool and moist night air gave some of the leading soloists in "Nabucco" colds. On the last night of "Cinderella" the moisture that collected on the plastic floor covering on the stage made some dancers slip until this happened to prima ballerina Galina Panov and she stopped the show to have it removed. But all three nights of opera and all three of ballet were sold out, and their reception was always most enthusiastic.

Future festival performances at Caesarea will profit from the backstage facilities for 120 people built for the visitors from Berlin — showers, toilets and dressing rooms. The primitive conditions backstage at Caesarea have put great stress on performing artists in the past.



Scene from Deutsche Oper Berlin's "Nabucco."

THE GENERAL programme of this year's festival has been printed as a souvenir album with beautiful layout and flawless printing. The explanations by Michael Ohad are instructive and most readable, a pleasant departure from the customary programme

notes. This programme originally sold for IL70 and has been reduced to IL40. Yet people still spend IL20 for the programme of an individual presentation although the general programme contains the same text plus those for all other festival performances. □

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WHAT'S ON

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JERUSALEM CONDUCTED TOURS
 Tourists and Visitors come and see the General Israel Orphans Home for Girls, Jerusalem, and its manifold activities and impressively modern building. Free guided tours weekdays between 10-4. Bus No. 8 Kiryat Moab, Tel. 923291.
Hadassah Tours
 1. Medical Centre, in Kiryat Hadassah. Tours in English at 9, 10, 11 a.m. and 12 noon, leaving from the Kennedy Building. Tour includes Chagall Windows. No charge. On Friday tours begin at 8 a.m. — by appointment only. Tel. 416333.
 2. The Hadassah Synagogue — Chnakk Windows — open to the public from 1.30-4.00 p.m. Sunday-Thursday. Buses 19 and 27.
 3. Mt. Scopus Hospital: Tours from 8.30 to 12.30 p.m. No charge. Buses 9 and 28. Tel. 618111.
 4. Morning half-day tour of all Hadassah projects. \$5 per person towards transportation. By reservation only. Tel. 416333.
Hebrew University, tours in English at 9 and 11 a.m. from Administration Building, Givat Ram Campus. Buses 9 and 28.
Mount Scopus tours 11.30 a.m. from the Reception Centre, Administration Building, Buses 9 and 28. Further details: Tel. 823210.

Ennah — National Religious Women's Organization, Tourist Centre, 26 Rehov Ben Matimon, Tel. 02-622468, 82020, 821056. American Mitzvah Women. Free Morning Tours — 19a Koren Hayesod Street, Jerusalem, Tel. 232765.

SHOWS
A Night in David's Tower. Sound and Light show in English, every evening (except Friday and festival eves) at 8.45 p.m. at the Citadel near Jaffa Gate. Monday, Tuesday, Wednesday, and Saturday also at 10.00 p.m. in English; Sunday and Thursday at 10.00 p.m. in French. Tickets at the entrance. Please come warmly dressed.
Jerusalem Arts Lane — Khulset Hayotzer (opp. Jaffa Gate). Quality arts and crafts. All media. See artists at work. Open daily.

MISCELLANEOUS
Hebrew Union College-Jewish Institute of Religion, 13 King David St. Shabbat morning services at 10 a.m.
Jerusalem Biblical Zoo, Schneller Wood, Romema, Tel. 814822, 7.30 a.m. — 7 p.m.

Tel Aviv CONDUCTED TOURS
Ennah — National Religious Women, 16b Ibn Gabirol, Tel. 440316, 789942, 708440.

THIS WEEK at the TEL-AVIV MUSEUM

VISITING HOURS
 Tel Aviv Museum, 27 Sderot Shaul Hamelech
 Sun. — Thur. 10 a.m. — 10 p.m.; Fri. 10 a.m. — 2 p.m.; Sat. 7 — 11 p.m.
 Sat. morning the Museum is open to the public, 10 a.m. — 1 p.m., entrance free.

Helena Rubinstein Library: Sun., Mon., Wed. 10 a.m. — 4 p.m.; Tue., Thur., 10 a.m. — 1 p.m.; 4 — 8 p.m. Fri. closed.

EXHIBITIONS
Tel Aviv Museum
 New Acquisitions
 Selection of Twentieth Century Paintings, Sculpture and Drawings. From the Marya Rubinstein — Bernard — Adir Bequest, in memory of Dr. Bernard Bernard.
Israel Photography: 1978/79 Acquisitions. Selection of Work by Pupils of Museum youth workshops.

Helena Rubinstein Museum
 "There is something in it after all!"
 Exhibition-workshop on buildings in Tel Aviv.

MUSIC
 Concerts within the framework of the Israel Festival 1979: Mon., July 23, 8.30 p.m., Miriam Fried, violin, Ilana Vered — piano. Tues., July 24, Quartetto Italiano. Wed., July 25, Jazz Trio Brooks Kerr. Thur., July 26, Paco Pena, Carlos Bonell, Spanish music.

THEATRE
 The Cameri Theatre in conjunction with the Tel Aviv Museum: **HEADLINES** by Ruth Ziv-Wygal. Sun., July 22, 8.30 p.m. Meet the producer and actors after the show.

SPECIAL SCREENINGS
Parrell pas Parrell a film by Uzi Peres. Tue., July 24, 7.30 and 9.30 p.m. The Wooden Gun a film by Ilan Moossenson, for children and youth. Sun. — Thur., 11 a.m., 4.30 p.m.

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 Jerusalem Khan. Thur. 19.7—20.30
 Tel Aviv Z.O.A. House. Sat. 21.7—20.30; 22.30
 Galilee Ayelet Heshahar. Sun. 22.7—21.30

ART GUIDE

Notices in this feature are charged at 11.50 per line including VAT; insertion every Friday costs 11.50 including VAT, per month. Copy accepted at offices of The Jerusalem Post and all recognized advertising agents.

JERUSALEM MUSEUMS
Israel Museum. Exhibitions: Colour at the Youth Wing (from 17/7). Colour, its qualities and uses, by artists and in everyday life. Activity corners for children. New Buildings in Old Environment. Combination of contemporary European architecture with old urban surroundings. Courtesy of Goethe Institute, Tel Aviv, and sponsored by Shifit House, Israel. Display of Mexican Cuis (July 10-28). Coins from 18th century up to present day (within Israel-Mexico Exhibition Exchange framework and courtesy of two National Banks). Selections from the Department of Art Photography. Including David Hill, Julia Cameron, Gaspar, Nadar, Gertrud Gasebler, Alfred Steiglitz, George Sealey, Man Ray, Brassa, Manuel Alvarez-Bravo, Lucrecia Clouze and others. Exhibit of the Month: Two bronze statues, a smiling god and a goddess from the Canaanite pantheon (Dr. Reuben Hoch Collection Haifa). Exhibitions: Arts in Palestine in the 19th Century. Made possible through a grant from the Dan Hotels Corporation; From Still Life to Object. Different attitudes to the object, from 17th century Dutch painting to the present day; Yocheved Weinfeld: Forms of Visual Images. One-woman exhibition; Words in Freedom. Contemporary prints from the Museum's collection having writing as their common motif; Neolithic Figurines from Shear Hagolan. Special Note: The Floerhelmer Pavilion for Impressionist and Post-Impressionist Art will be closed during July and August for completion of the building. Special Display: Four paintings by Van Dyck, Potter, Jan Brueghel and Jansons Elinga, donated in memory of Madeleine and Joseph Nash, Roschfelden Museum — Exhibit of the Month: "War and Peace," head of Janus on a lump of bronze; 3rd century B.C.E., rare bronze

Haifa
What's On in Haifa, dial 640840.

Rehovot
 The Weizmann Institute open to public from 8.00 a.m. to 3.30 p.m. Visitors invited to see film on Institute's research activities, shown regularly at 11.00 a.m. and 3.00 p.m. Friday 11.00 a.m. only.
Tours of the Weizmann House every half hour from 9.00 a.m. to 3.30 p.m. and until noon on Friday. Nominal fee for admission to Weizmann House.
For Tours of the House please book: Tel. 054-82329; 054-83329.

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this week at the israel museum jerusalem

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ART ON FILM Sat., 21.7.79 at 9.00 p.m.
"MAN REVEALED"
TASSILI N'AJER: Prehistoric rock paintings of the Sahara. MAYA TERRACOTTA FIGURINES.
DIGGING FOR THE HISTORY OF MAN: The art and architecture of the Babylonians, Sumerians, Hittites, Greeks, Romans and Sasanians (repeated by public request).
 Members IL16; non-members IL25.

FILM Tues. 24.7.79 at 6.00 p.m. and 8.30 p.m.
"LA BELLE ET LA BÊTE" (1946) Dir.: Truffaut. With Charles Annavour, Marie DuBois.

SHOW Sat. 28.7.79 at 9.00 p.m.
"SILENT VOICES" Premiere performance of the new mime show by Danny Lutzato, with Anat Paytkov. Members IL40; non-members IL50.

TERRACE CONCERT SERIES Tues. 24.7.79 at 5.30 p.m.
WENDY EISLER-KASHI — flute; **YEHUDA SHRIR** — guitar.
 Programme: Villa-Lobos, Telemann.
 This series is sponsored by FIAT, makers of Fiat 132 the CLASSIC model (Hormann Mayor Terrace)

FOR CHILDREN
FILM Sun., Mon., Thur. at 11.00 a.m. and 5.30 p.m. Fri. 11 a.m.
"HEIDI AND PETER" (Switzerland) Fri., 20.7.79 at 11.00 a.m. "THE CIRCUS COMES TO TOWN".

SHOWS Tues. 24.7.79 at 5.30 p.m. and 4.15 p.m.
"LITTLE RED RIDING HOOD"
 Puppet theatre for children, with Avshal Greenfeld. Members IL16; non-members IL26 (Youth Wing)

"PANTOMIMISICA" Wed. 25.7.79 at 3.30 p.m.
 Famous mime Danny Lutzato presents a programme of mime and classical music. From age 8. Members IL30; non-members IL40 (main auditorium).

SPECIAL NOTE: The Floerhelmer Pavilion for Impressionist and Post-Impressionist Art will be closed during July and August for completion of the building.

VISITING HOURS
ISRAEL MUSEUM: S.M.W.T.H. 10-5/Tues. 4-10 p.m./Fri., Sat., 10-2.
SHRINE OF THE BOOK & BILLY ROSE GARDEN: same as Museum except Tues. 10 a.m. — 10 p.m.
ROCKEFELLER MUSEUM: Sun.-Thurs. 10-5/Fri and Sat. 10-2
FREE GUIDED TOURS IN ENGLISH AT THE ISRAEL MUSEUM: Sun. Wed., Thur. 11 a.m./Tues. 4.30 p.m.
FREE GUIDED TOURS IN HEBREW AT THE ISRAEL MUSEUM: S.M.W.T.H. 11 a.m./Tues. 4.30 p.m.
(Upper Entrance Hall)
TICKETS FOR SATURDAYS: Buy in advance at the Museum office or main hotels.

vesels from a Persian period tomb. Shechem, beginning 5th century B.C.E. Special Exhibition: Islamic Arts (Israel Museum collections).
Galerie Vison Neuvaille, Khulset Hayotzer, 12 S. Hamikne, Original prints. Tel. 02-81864, 280031.

Tel Aviv MUSEUMS
Tel Aviv Museum, Sderot Shaul Hamelech. Exhibitions — Art of the Sixties: Europe and America. New Acquisitions. 20th century painting, sculpture, drawing. Israel Photography. Work by pupils of the Museum workshops. Helena Rubinstein Pavilion — "There is something in it, after all!" — exhibition-workshop on buildings in Tel Aviv.
Visiting hours: Sun. — Thur. 10 a.m.-10 p.m. Fri. 10 a.m.-2 p.m. Sat. 7-11 p.m. Sat. morning, 10 a.m.-1 p.m. FREE. Helena Rubinstein Pavilion: Sun. — Thur. 9 a.m.-2 p.m.; 4-7 p.m. Fri. 9 a.m.-2 p.m. Sat. closed.
Beth Hatefutsoth. Temporary Exhibitions Gallery: "Image Before My Eyes," photographic display of Jewish life in Poland (1864-1939). In conjunction with exhibition: Slide show by well known photographer Roman Vishniak, "The Life That Disappeared" (Jewish Life in Poland 1895-1939), to be shown daily in Bnai Zion auditorium. Presentation hours posted daily in main lobby. Slide show narration in English. Special Exhibition: "Jews in Egypt — Spring 79." Photographs by Micha Bar-Am.
Visiting hours: Sun., Mon., Thur., 10 a.m.-3 p.m.; Tues., Wed., 3-10 p.m.; Fri. closed; Sat. 10 a.m.-2 p.m. Tickets for Saturday may be purchased during week at Hadran ticket agency (80 Ibn Gvirol St., Tel Aviv) and Beth Hatefutsoth. Children under 6 not admitted. Organized tours must be pre-arranged (Tel. 03-425161). Beth Hatefutsoth is located on the Tel Aviv University campus (gate 2), Kluzner St., Ramat Aviv. Buses: 15, 24, 26, 27, 49, 74, 78, 572.

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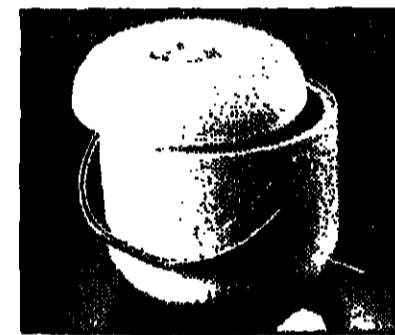


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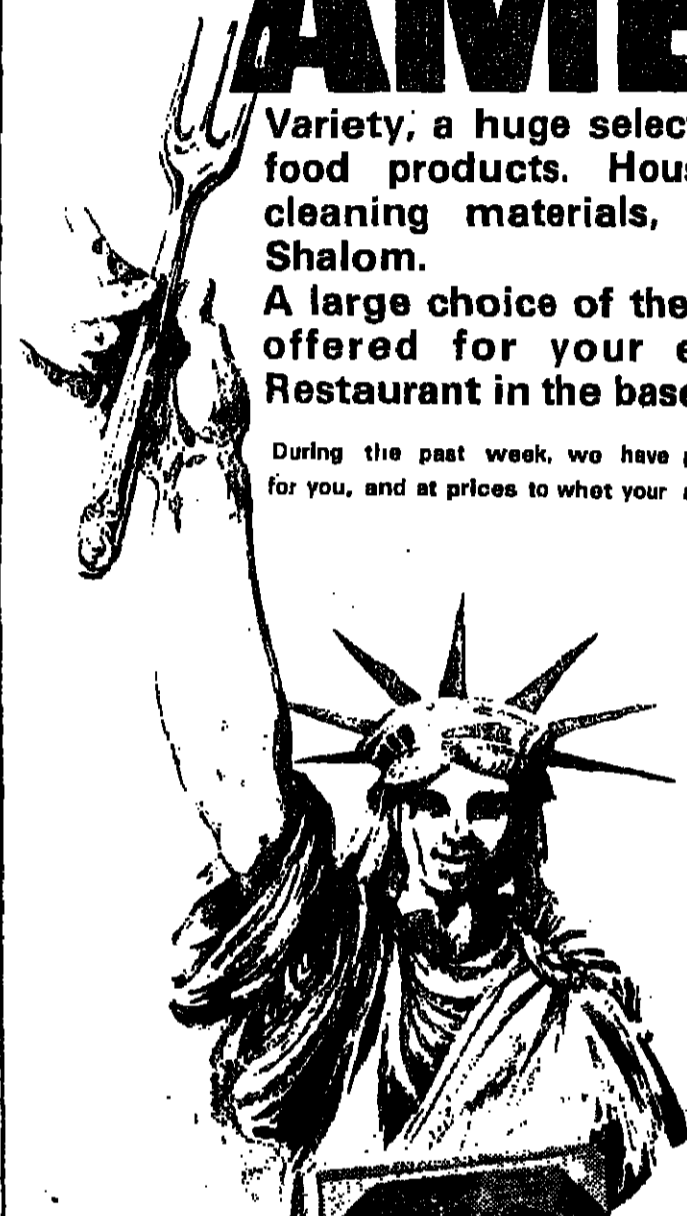
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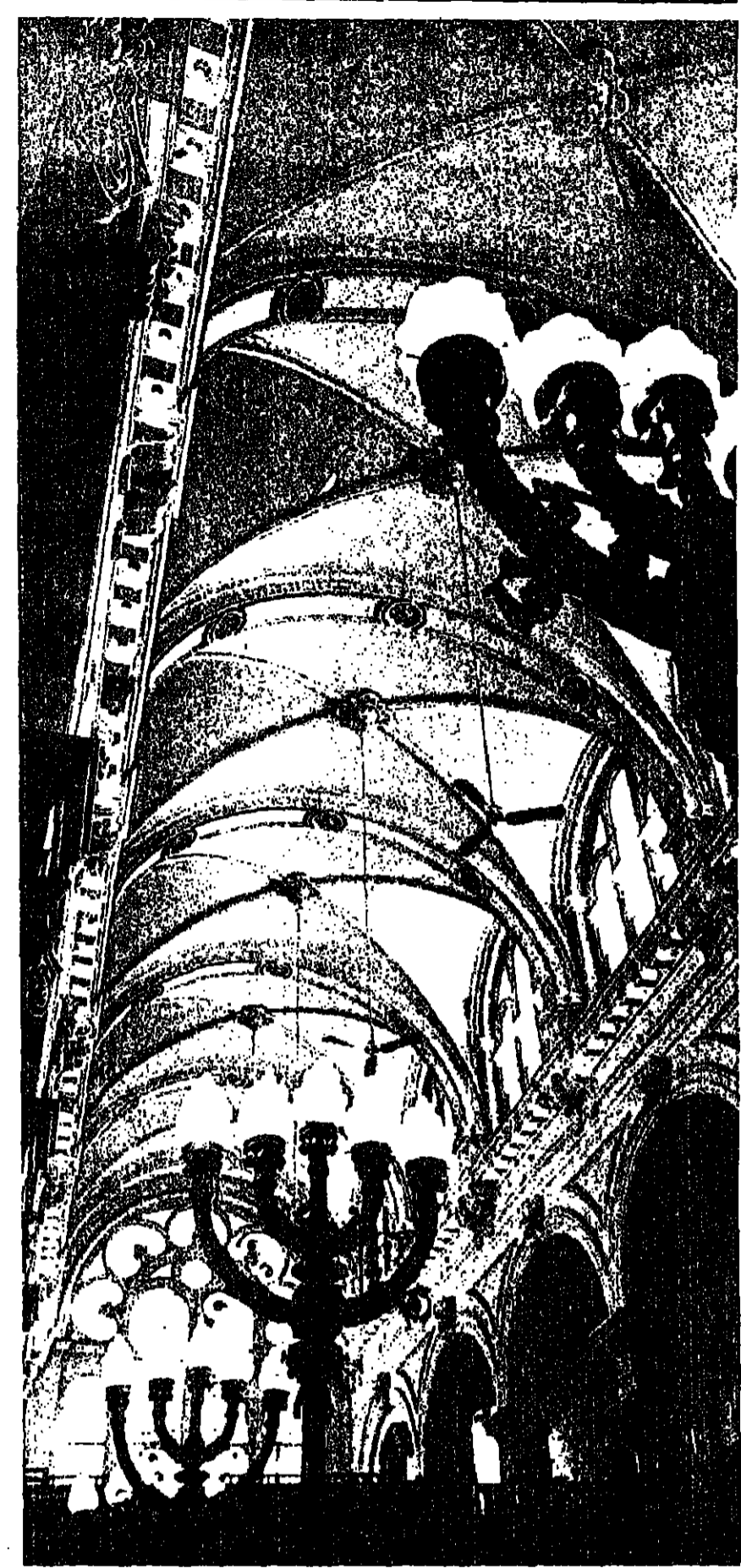
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(Above) Group of men climb onto open truck on Alexandria's outskirts. Buses in city are crowded, but not as hectic as leaving Cairo. (Below) Two children ride in trunk of car. (Bottom left) Seaside cabanas are rented by Egyptian tourists, luxury hotels are on other side of Corniche. All beaches are public. (Bottom right) Polite waiter in San Stefano Hotel serves Israeli journalist. (Extreme right) Interior of Alexandria's Ellah, Hanafi Synagogue.



THERE IS NO road to the village of Akhbara. To reach it, it is necessary to drive through the new suburbs to the south of Safad and then, at considerable risk to the suspension of one's car, to take a treacherous, rock-strewn path that descends steeply for three kilometres into the wadi where the village is situated.

It is a descent into a world from a bygone age. Without running-water, electricity, telephones, welfare facilities, shops or any direct link to the outside world, the 600 inhabitants of the village seem to be totally cut off from modern reality. They claim that the state has forgotten about them and is now waiting for them to disappear.

Until 1948, the present inhabitants of Akhbara lived in a village called Kaddita on the slopes of Mount Meron, a few kilometres away. During the War of Independence, they were forced to leave their village, although Mahmud Hulihel, the present head of the village council who was only a child at the time, claims that relations between the Moslems of Kaddita and the Jews of Safad were always good. "Our parents sent food to Jews in Safad during the siege in 1948," he said. "We were never against the Jews or the Jewish state."

"We spent some months working on the land of Emanuel Friedman, who was the military governor of Safad. He assured us that we would be allowed to return as soon as the situation quietened down," Hulihel recalled. "Finally, in 1950, we were loaded onto lorries and taken to a place a few kilometres from the deserted village of Akhbara whose original inhabitants had fled to Syria, and told to make our homes there."

Hulihel said that, for several months, they camped by the roadside still hoping to be allowed back to Kaddita. Finally, the bitter Upper Galilee winter forced them to take shelter among the ruined houses of Akhbara.

AKHBARA TODAY consists of the crumbling stone structures of



Mahmud Hulihel, village activist.

the original village and corrugated iron shacks that were erected to cater for the growing population and now serve as homes for a majority of the inhabitants.

The village's water comes from a natural well nearby which has been polluted by sewage flowing down the mountain from Safad; the air is heavy with the stench of sewage. The situation is particularly grim in winter when the sewage overflows its natural channels to flow down the pathways between the houses of the village and to enter its water supply.

Two months ago, Hulihel said, 43 of the village children had to be hospitalized as a result of drinking the contaminated water. Subsequently, an inoculation campaign against typhoid was introduced for all the young people of the village. "But this is hardly a

permanent or satisfactory solution to the problem. Every year, our children are liable to pick up a new virus; it's happened many times before," Hulihel claimed.

The same well that provides the inhabitants of Akhbara with their water is also used by nearby Kibbutz Amiad to irrigate its crops. The kibbutz stopped giving the water to its cows because it was polluted. On July 19, 1978, the kibbutz secretary wrote to the Agriculture Ministry's Water Commission in Tel Aviv, saying that the water was "unfit to drink because it is polluted by the sewage of Safad," and requesting the commission to provide clean water for Akhbara.

"I would not say that this demand is unreasonable," Hulihel declared. "We are only asking for the same as the cows of Amiad."

A SUPPLY of drinkable water is the most urgent demand now being made by the village council. But there are many others, almost as pressing.

"Without a proper road, we are totally cut off from the outside world. Obviously, there are no buses, but taxi drivers also refuse to venture down the mountain-side, and only a few of us have private cars which we ruin on the rocky track," Hulihel said.

Most villagers have to walk to work in Safad, 3 km. away. Village women, even when they are pregnant, have to climb the rocky path to the town to buy basic food supplies and other essentials. Since most of the villagers do not possess refrigerators and food cannot be stored, these journeys are fairly frequent. A few of the villagers have installed their own private generators to power electric lights, television sets and refrigerators. However, these are a small minority. The rest of the inhabitants complain that the generators are too noisy or that they are simply too expensive.

The village school consists of one dilapidated stone structure and two smaller tin shacks, one of which is listing dangerously and is held up by wires connected to stakes driven into the ground. Hulihel, who qualified as a construction engineer at the Technion three years ago, said that the stone building is in serious danger of collapsing. "In winter, parents do not send their children to school, because lumps of concrete have in the past become detached from the ceiling and walls and come crashing down on the floor," he said.

The tin shacks are unbearably hot in summer and unbearably cold in winter. Like all the other houses in the village, there are no glass panes and the ill-fitting wooden shutters leave gaps wide enough for scorpions and snakes to enter comfortably.

Ministry of Education inspectors have been promising better conditions for the school's 80 pupils for years. The latest promise was contained in a letter written on May 31, 1978, by the chief inspector of the ministry's Arab section, concerning two prefabricated classrooms to accommodate 40 pupils each. The classrooms were to be transferred to Akhbara from a school in another village in January or February this year. They haven't appeared yet.

HULIHIEL took us on a tour of the village. Slipping on rocks and taking care to avoid puddles of foul-smelling water, we entered a patio where two women were sitting. The younger one, nursing a baby, rose, as we approached, to



Children filling containers with water at Akhbara's only well, which has been polluted by sewage.

Forgotten village

Our water supply is polluted, undrinkable. We have no electricity, no telephones, no roads, no stores. After hearing these complaints from residents of Akhbara at a recent press conference, Jerusalem Post reporters MICHAL YUDELMAN and ALAN ELSNER made their way to the Galilee village to take a look for themselves. Photographs by Zvi Roger.



(Above) Aziza Hulihel, 24, a Hebrew University student, baking flat in her parents' home in Akhbara. (Below left) Typical village "homes." (Below right) Kerosene lamps above the kitchen sink which adjoins the shower in the Hulihel home.



shake hands, and then disappeared. We later found out that she had gone to prepare us lunch. The older woman, Hulihel's mother, was ashamed to show us her meagre kitchen and sparse bedroom. Back in the patio, she brought us cold water to drink. We glanced surreptitiously at each other, thinking of the contaminated water. But there was no way out. We drank. "Our life is disgusting," Hulihel's mother muttered apologetically. We swallowed hard on our drinks without answering.

We were shown around the elongated wooden shack, with its three interconnected rooms: kitchen, bedroom and living-room. We were joined here by three representatives of the younger generation, two students from Ben-Gurion University and one from a Haifa technical school.

All three were visiting their parents for a few days and all of them said they would eventually return to settle in the village. However, they complained of having nothing to do there. "Every time I come down for a few days, I realize how terrible it is here," Muhammed Hulihel said. "The old people have given up. Studying is the only way for us to drag ourselves out of the mud. I sometimes have the feeling that the government wants to get rid of us. We voted for Mapai for 30 years, but in the last election many of us voted for Begin. We are not radicals and none of us has ever been involved in an extreme movement," he said.

THE INHABITANTS of Akhbara have been complaining about their situation to various government ministries and organisations for at least the last 10 years.

Among the documents in their possession are the following: □ A letter dated January 6, 1966 from the Labour Ministry announcing that a road linking the village to the outside world would be improved within the next few months. □ A letter dated February 7, 1972 from the Labour Ministry announcing that a road linking the village to Safad would be built in 1973. □ A letter dated January 22, 1966 from the Interior Ministry announcing that the village had received priority for the installation of a telephone line. □ A letter dated May 1973, from the Prime Minister's Office, telling them that the village had become a part of the Safad municipality.

Other documents refer to the linking of Akhbara to the national electricity grid (electric wires pass directly above the

village) and to the licensing of building, which until now has been banned. But not one of these plans has ever progressed past the paper stage. On July 2 this year the residents of Akhbara held a press conference to protest against their living conditions and demand immediate government intervention. The Post called the deputy director general of the Interior Ministry's Northern Division in Nazareth, Yehoshua Davidowitz, and asked him if he would describe the conditions in the village as inhuman. "Maybe for me and for you but not for them," was the answer. "They are used to it and have different standards."

But Yoram Katz, assistant adviser on Arab affairs in the Prime Minister's Office, says that the situation in Akhbara is "unacceptable to the government. In fact, it

was decided 10 years ago that the problem must be solved and, ever since then, we have been searching for a solution. These are good people. There are no anti-state elements among them and it hurts us that they should have to live like this."

Katz notes that there are four separate solutions to the problem that have been considered at one time or another.

"One is simply to construct a modern infrastructure in Akhbara. But for just 600 people, an investment of some IL100m. could be considered excessive. So we began to think in terms of moving them to another village."

The only other Arab village close to Safad is Gush Halav, which is 60 per cent Maronite Christian and 40 per cent Moslem. "The head of the council, Zaki Djubran, opposes the introduction of more Moslems into Gush Halav. A few months ago, we decided to give inhabitants of Akhbara 12 plots of land in Gush Halav so that the conditions of some of them at least could be improved. But Djubran opposed this and in the end only five received the land," said Katz.

Another solution that has been considered involves building a neighbourhood adjoining Safad so that the villagers could benefit from the welfare services provided by the municipality. "The town does not oppose it, as long as the government comes up with the money," Katz said.

Finally, the authorities have been thinking in terms of finding another village, further away from Safad, where the villagers could settle. One possibility is the village of Rama, some 25 km. from Safad, but this settlement is controlled by Rakah, which has taken a decision in principle that the problem of Akhbara should be solved in Akhbara.

WHY DOES the government not provide Akhbara with clean water?

"If we start investing money in the village, it will be as if we have taken a decision as to its future. I am in favour of reaching a decision first and then implementing it and not the other way around," Katz said. "We must not give in on the water problem until a decision is taken."

The villagers themselves say that they are absolutely opposed to moving to Rama. "If we move, then it should be to Kaddita. Otherwise, we might as well stay here," Hulihel said.

A government committee, consisting of representatives of the Interior Ministry, the Lands Authority and the prime minister's adviser on Arab affairs has been convened and is charged with finding a permanent solution to the problem. But after years of waiting and unfulfilled promises, the villagers themselves are wary. "We want clean water immediately. We are fed up with living like animals and these committees can sit for years without deciding anything," Hulihel declared.

There is no doubt that considerable lack of concern has characterized the way in which official bodies have treated the Akhbara problem. Although it involves only a small number of people, it has an almost symbolic quality about it. The inhabitants lost their homes as a result of the upheavals caused by the birth of the state and the War of Independence. That they are still living in squalor nearly 32 years later is a dark reproach to the Zionist idea and the state of Israel. □

THE MIGHTY COMBINATION

Classified advertisements for publication on Friday in Hebrew and English can be handed in any day to any approved advertising agency or directly to an office of Haluah Hakaful.

All advertisements so handed in will be translated into English and will appear on Friday in The Jerusalem Post, in addition to publication in Yediot Aharonot and Haaretz!!



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THE JERUSALEM POST

BIGGEST MORE WIDELY READ. MORE EFFICIENT.

ONLY FIVE HOURS after an Australian named Simpton stole a cashbox from a San Francisco shipping agent on June 8, 1861, he was slowly strangling at the end of an ineptly-tied hangman's rope. The city's Committee of Vigilance had begun its work, dealing swiftly and effectively with criminals in a way calculated to delight all the more high-minded members of the community.

Of course, there was the problem of legality, but that didn't unduly trouble the minds of San Francisco's crème de la crème. After all, the corrupt courts and the crooked cops of the Barbary Coast had failed to deal with the riff-raff, the gunslingers, claim-jumpers and assorted villains who infested the city. Too impatient to reform the courts and the law-enforcement agencies, San Francisco society decided that a short way with the scum was the best solution. In no time at all, they dispensed with due process and had English Jim Stuart hanging from a gallows on Market Street wharf, while Sam Whittaker and Robert Whitter were strung up outside the vigilantes' headquarters on Battery Street.

It was all so simple. By 1866, the vigilantes were so well organized that they were able to turn a cannon on the county jail to persuade a reluctant sheriff to hand over two murderers, Charles Cora, a gambler, and James P. Casey, a politician who had preferred shooting a newspaper editor to suing him for libel. Both men were unceremoniously strung up outside the Battery Street HQ.

By the time Richard Henry Dana Jr., the author of *Two Years Before the Mast*, visited the city three years later (for the first time since he'd sailed into San Francisco Bay on the *Alert* 24 years before) he found it to be "the most quiet and well-governed city in the United States."

The all-seeing eye, emblem of the Committee of Vigilance, must have been stimulated by Dana's words into a delighted wink of complicity.

Unfortunately it turned out to be a case of hang now and pay later. San Francisco's good burghers became the model for the hundreds of vigilante groups which took the law into their own hands (even in settled parts of the West whenever citizens grew impatient with what they considered undue regard for the rights of the accused) for the next half-century or so. A Colorado vigilante summed up the apparent advantages of the system: "There were no appeals, no writs of errors, no attorney's fees. Punishment was swift, sure and certain."

(If you are reading this hurriedly over your breakfast, I would suggest you put down your buttered toast or whatever and ponder his words carefully. They are the crux of the matter and, though I shall get around to discussing them after a few detours and diversions, it will do you no harm to think about their implications for a moment or two while at the same time improving your digestion.)

ACTUALLY IT IS a matter of historical fact that many self-styled vigilante groups were impelled by less honourable motives than seeing justice done. Many were actually paid by wealthy cattle-kings to terrorize sheep-men, homesteaders or small ranchers off the range. Others were hired gunslingers whose function was to seek out

rustlers and string them up *pour encourager les autres* — though there is a growing body of evidence that most of the cattlemen's losses were due to bad management and adverse weather rather than to the depredations of thieves. But their example set the pattern — every man a law unto himself — that we are familiar with from countless Westerns. Sue Arnold recently attended the sixth British Western Film Convention and described the sort of thing in an article in *The Observer*.

A grim Roy Rogers rides into town and a bunch of sympathetic cowhands asks: "Say, Roy, what seems to be the problem?"

"Those darned Breed brothers have burned ma ranch, killed ma foreman, stolen ma wife and rustled ma cattle and I'm gonna find 'em and kill 'em."

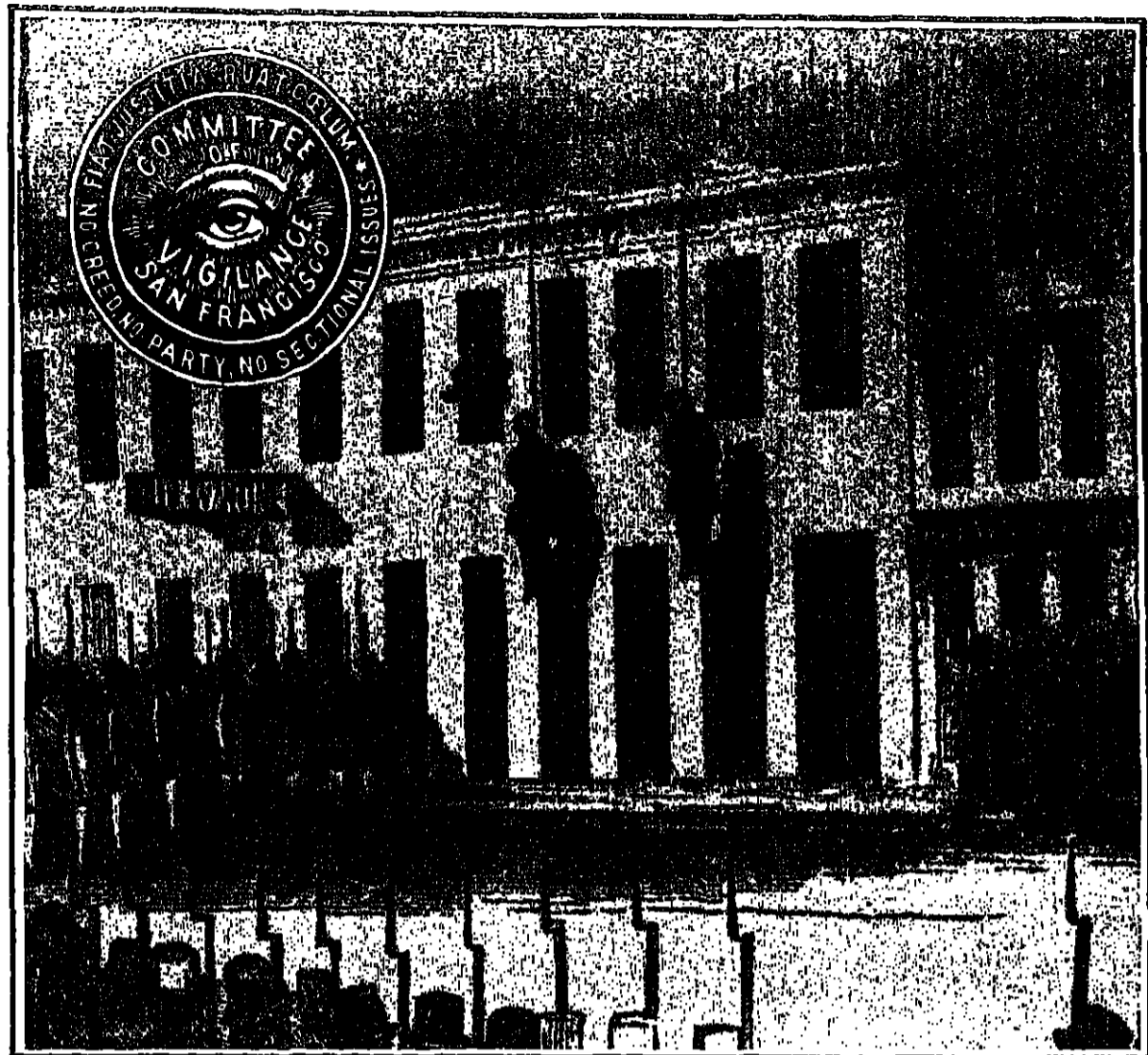
Sympathetic cowhands: "Before you go, Roy, give us a song."

NOW THERE'S NOTHING new about taking short cuts to achieve the desired results. Even the Greeks had a word for it and Aeschylus complained that "Many among men are they who set high the show of honour, yet break justice."

Lynch law breaks out sporadically all over the world from time to time. The Ku Klux Klan, and their "strange fruit," or the Brazilian "Death Squads," under the command of the late lamented Inspector Fleury, were working within a tradition which is as old as society itself.

In the 1950s, vigilantism became the vogue for a while here in Israel. A body calling itself Shurat Hamitnadvim was very active until it made the mistake of publishing a pamphlet accusing Tel Aviv police chief Amos Ben-Gurion of using his position to

Invitation to a neck-tie party



WITH PREJUDICE Alex Berlyne

block an investigation into the criminal activities of a friend. He sued them for libel and the court found that the appellants had not proved that Mr. Ben-Gurion had taken an active part in closing the file, nor that he had taken steps calculated to lead to its closure, and the vigilantes were compelled to pay damages.

"Knowing" the truth, as vigilantes claim to do, is not the same thing, by any stretch of the imagination, as *proving* it in court according to the rules of evidence. "Rumour," Lord Denning said a few years ago, is a lying jade, begotten by gossip out of hearsay, and is not fit to be admitted to a court of law."

Yet, a couple of weeks ago, we were treated to a full-length report on *Mabat* of the alleged peccadilloes of a Finance Ministry official who had been working in the government's New York office. That is to say, we were treated to the case for the defence, the prosecution at some length — though the case for the defence, the examination-in-chief of the accused, his cross-examination and subsequent re-examination were all conspicuously absent. To add insult to injury, the understandable reluctance of various members of the New York office staff to say anything to the camera was adduced as evidence of the man's culpability.

I FIND THIS growing tendency to "try" people in the media very alarming; only a comparatively short time has elapsed since a cabinet minister committed suicide after a sustained campaign of character assassination.

AN ACCUSATION should not be held to be sufficient, *pace* the Knesset sub-committee; in fact English juries trying sexual offences are always warned

against the danger of conviction on uncorroborated evidence. However horrendous and however private the circumstances of rape, they are no less so than those attendant on grievous bodily harm or murder, for example, and no one in his right mind would dispense with corroborative evidence in bringing about a conviction in these cases — not, that is, if they have any regard whatsoever for the rights of the accused.

No, a rape case must be conducted according to the circumstances of the particular crime and according to the rules of evidence — even taking into account the terrible ordeal which the victim is subjected to by being forced to relive the experience during the investigation and again during the trial itself.

It is impossible to minimize the gravity of the offence in many instances of rape. Some of the victims are virtually destroyed by the experience and require serious surgery or years of psychiatric treatment. But circumstances alter cases, and just as the committee is trying to widen the definition of rape to include other varieties of sexual assault which are just as traumatic to the victim, so we should remember that the accused is still entitled to due process and that the word "rape" covers a wide range of offences.

Despite the hysterical hatred of the entire male sex evinced by Ms. Brownmiller and other current writers on the subject, the definition gets blurred at either end; on the one hand shading into murder and mutilation, on the other...

Well, there was the well-known case of Nicole Millmare, now the Duchess of Bedford, who told in her autobiography how she was raped by an unknown man in the Midland Hotel, Manchester, in September, 1948. (I have never been in the Midland in my entire life): "We stayed together for three days. He was a superb lover... it was an awakening that every woman should have."

But afterwards she thoughtfully enrolled at the Salle Pleyel for a course in Judo.

A valuable offshoot of the feminist movement's war on rape has been the reversal of the Off-ficer Krupke syndrome ("I'm depraved because I'm deprived") which has concentrated most writing and thought about crime over the past two or three decades upon concern for the criminal and not upon the victim of the crime.

It is to be hoped that there will now be a more rational examination of the extent to which the criminal law and its attendant procedures serve the interests of the victims and potential victims. But this cannot be at the expense of the right of the accused to a fair trial.

THE MOST OUTRAGEOUS example of trial by the media has been the recent year-long Donnybrook caused by the "revelations" published in *Ha'aretz* about Bezael Mizrahi's alleged connections with organized crime.

Cicero pronounced it a condition of freedom that all should be slaves to the law; freedom of the press is limited by the libel law's requirement that truth or justification is an answer and "for the public benefit" is a defence to a prosecution, but both must be proved beyond a reasonable doubt.

Strict accuracy is essential. William Cooper Hobbs, a con-

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Strict accuracy is essential. William Cooper Hobbs, a con-

Handwritten text in a box at the bottom of the page.

Tours of the Weizmann Institute of Science and The Weizmann House, Rehovot

You are cordially invited to visit the world famous Weizmann Institute of Science and the newly opened Weizmann House — residence of Dr. Chaim Weizmann — First President of the State of Israel.

Visitors to the Weizmann Institute are invited to see an exhibition on Dr. Weizmann's life in the Wix Library, and a film on the Institute's research activities in the Wix Auditorium. The film is shown regularly at 11.00 a.m. and 3.00 p.m. every day, except Friday, when it is shown at 11.00 a.m. only. Special screenings can be arranged for groups.

Tours of the Weizmann House are held daily every half hour from 9.00 to 3.30 p.m. and between 9.00 a.m. and noon on Fridays. There is a nominal fee for admission to the Weizmann House.

For tours of the Weizmann House please book in advance by contacting the Visitor's Section of Yad Weizmann. Tel: 064-88280, 054-63325.

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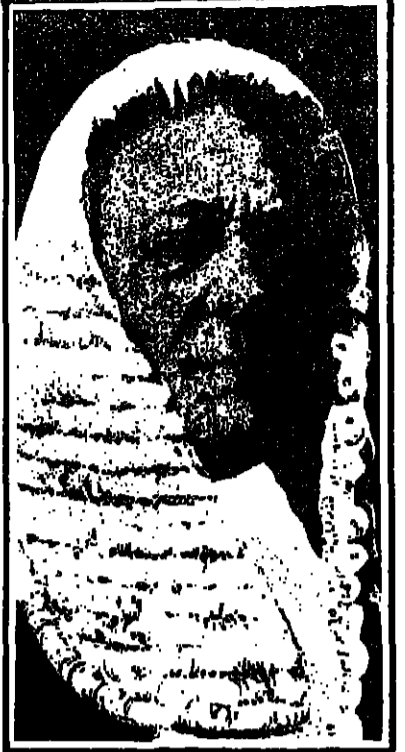
Published in German and French. This independent Swiss paper will keep you informed about what is happening to Jews all over the world in the fields of religion, politics and culture. Large advertising section for business and personal notices. Sample copies and advertising rates available.

(Continued from page 17)

victed blackmailer, sued a number of English newspapers in 1928 for printing some fanciful statements about him while painting fairly broad canvasses of his undoubted villainy. Lord Justice Sankey soon told them where to get off: "It is not admissible to do a great right by doing a little wrong," he said. "It is not sufficient to do justice by obtaining a proper result by irregular or improper means."

A libel is the publication of any statement which tends to lower a man in the estimation of right-thinking members of society generally (those who've paid their radio and TV licences?) or to cause them to shun or to avoid him. "Reputation, reputation, reputation!" howled Othello. "Oh, I have lost the immortal part of myself, and what remains is beast!"

The old definition of libel was the publication of any statement exposing a man to hatred, ridicule or contempt but this was deemed to be inexact since, as Joseph Dean put it in his 1983 book, *Hated, Ridiculed, or Contempted*, "What some people think discreditable, others regard with respectful admiration."



Surprisingly enough, nobody criticized him for his conduct. I waited for the TV people to say something and searched the columns of the daily press the next morning without finding anything but support for Mr. Schocken or, at very best, wishy-washy sentiments which reminded me of the occasion when Eeyore stood by himself in a thicket corner of the forest and thought about things.

"Sometimes he thought sadly to himself 'why' and sometimes he thought 'wherefore' and sometimes he thought 'in as much as which' and sometimes he didn't know quite what he was thinking about."

Another libel was carved on a gravestone. Edith Ralston claimed in 1930 that her husband, from whom she had been separated for half a lifetime, had erected a memorial to another woman, describing her as his "dearly beloved wife." This, said Edith, was harming her business but, in a deservedly famous judgment, Mr. Justice Macnaghten declared that "it cannot be said that chastity is a necessary qualification for the management of a garage."

Politicians get used to the ridicule of cartoonists, but the Duchess of Marlborough wasn't prepared to put up with their nonsense a second longer than was necessary. She successfully sued five newsgangsters for libel in 1885 for importing an American magazine called *Hoosey* which contained a cartoon based on names registered with the National Rose Society. It showed two rose bushes closely entwined, while a gardener was telling the lady of the house: "I guess we shouldn't have planted the Duchess of Marlborough and the Rev. H. Robertson Page in the same bed."

IT IS CLEAR that judges often have to pronounce on issues of less than shattering import. I recall a Jerusalem judge having to rule some years ago on the death of a graffe. The defence claimed that it had died of a broken heart; the bench decided that a broken neck was the cause. Lord Justice Diplock's judgements, similarly, have included a definition of the mull.

Q. Is it a wild animal?
A. No.

However, in the recent case of Bezalel Mizrahi v. Ha'aretz, Judge Shulamit Wallenstein had to pronounce on much graver issues and I can find no fault with the way she handled the case or with her verdict. However, Mr. Schocken, the editor of *Ha'aretz*, appeared on TV on the day of the verdict and told the country she was "mistaken."

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I FIND it of some interest that a newspaper which has concerned itself over and over again with civil rights, and rightly so, should have had so little regard for Mizrahi's rights; they behaved in his case rather like the 18th century Scottish judge who told a prisoner, "Ye're a fine braw lad but ye'll be none the worse for hanging." In a way, convinced of Mizrahi's guilt, they considered him as *fasid*, like the Iranian revolutionary tribunal's definition of someone who corrupts the very earth by his presence and is outside the law.

But Mr. Mizrahi's rights are no less and no more than yours, gentle reader, or mine. They were spelled out more than 700 years ago by the Barons at Runnymede: "No free man may be arrested or imprisoned or despoiled (whatever that means) or outlawed or exiled, or in any way brought to ruin, or in any way brought to ruin," they wrote in *Magna Carta*, "save by the legal judgement of his peers or by the laws of the land."

How is it that a rough mediaeval squintarchy knew that there can be no civilization without order and that there can be no order without the law (and that everybody, even the King himself is subject to the law), and yet a 20th century newspaper which is forever harping on democracy doesn't grasp the principle?

It is no use pleading that things have come to such a pass, that the law has broken down to such an extent, that extraordinary measures are called for. Lord Justice Scarman saw the danger inherent in this kind of thinking in the first of his Hamlyn lectures in 1974: "When times are normal and fear is not stalking the land, English law sturdily protects the freedom of the individual and respects human personality. But when times are abnormally ill with fear and prejudice the common law is at a disadvantage. It cannot resist the will, however frightened and prejudiced it may be of Parliament."

Or the press, for that matter, it might have added.

MAKE NO MISTAKE about it, fundamental liberties are at stake in the way the country reacts to the Mizrahi-Ha'aretz case. We are not discussing wiretapping or censorship or the refusal of bail; favourite civil liberty issues with the media.

A fundamental principle of democracy is in dispute. We are deciding whether a man, any man (even if he is an arch-criminal of the stature of Professor Mortimer the Godfather), is presumed to be innocent until a legally constituted court is satisfied that he is guilty beyond reasonable doubt.

It is galling to see the tearaways and the villains living off the fat of the land and I assure you that Mr. Schocken is no more frustrated by the situation than I am.

But we must see clearly, if we are to be honest about it and clear on our minds of cant, that the choice before us is simple — there can be no middle ground. We can go the way of the Death Squadrons and the Vigilante Committees, with their undeniably attractive short-term results (though let me say at once that the cure is far worse than the disease), or we can say as Lord Chief Justice Mansfield said two centuries ago: "Let justice be done though the heavens fall!"

Did I mention what set the 1980 vigilantes on their merry way? It was an editorial in *Alta California*, the most moderate of San Francisco's newspapers. □

THE COUNTRY that springs from these pages recreates both the grim Spanish weather — nine months of winter and three months of Hell — and the colour and fantasy at the heart of the dream of castles in Spain. That two such oxymoronic conditions can exist side by side not only in the sensibility of the Spaniards but in the actuality that meets the tourist eye depends partly on im-

A SLIM BOOK fat with lore, *Spain* is not only an indefatigable guide to haughty castle and frotted mosque but to the temper and temperament of landscape and landsman, the one united to the other in a grudging yet inescapable affinity. "We love Spain because we do not like her," says the Spanish intellectual, encapsulating in a sentence the egalitarian sun of Andalusia, for instance, which strews flowers on Seville while baking poverty and petrification into the soil of farms a few kilometres away.

Thick volumes could not more ably convey the apartness of Spain and her contrasts, not so much contrasting as excluding: *sol o sombra*, sun or shade, as the benches in the bullring are marked, and indeed anybody who has been to a bullfight in Spain knows that there is no middle ground — one side flooded by the unwinking eye of the sun, the other impossibly gray. The *coro*, too — that black businesslike wooden box which houses the choir-stalls and the hymnals and is the core of every Spanish cathedral — crouches under gilt and glass and glittering arches like a portent.

Just as the bull, at the supreme moment of life, lunges beribboned to death, just as the flat, ceaseless *mesas* of Castile cower beneath the snowy dazzle of the Sierras, so Spain is torn, Jan Morris tells us, "between two tremendous poles — Man and Universe." She calls it an etched country, whose acid makes all facets "preternaturally distinct," whose "towering realism, spiced with the caustic... characterizes the most typically Spanish art... Quixote and Sancho, or St. Theresa's 'God among the snuocans'."

THE TRANSFORMATION of stone into lace, the tiles and wrought-iron, the miles of jewelled madonnas and brilliantly bleeding Christs, the overpowering yet cold mathematical grandeur of palaces and shrines, the conquistadores always larger than life, the mantillas and petal-like petticoats that still flutter on great occasions, the sleek, caparisoned horses — all these at a bounty and pride three hundred years dead but not yet buried.

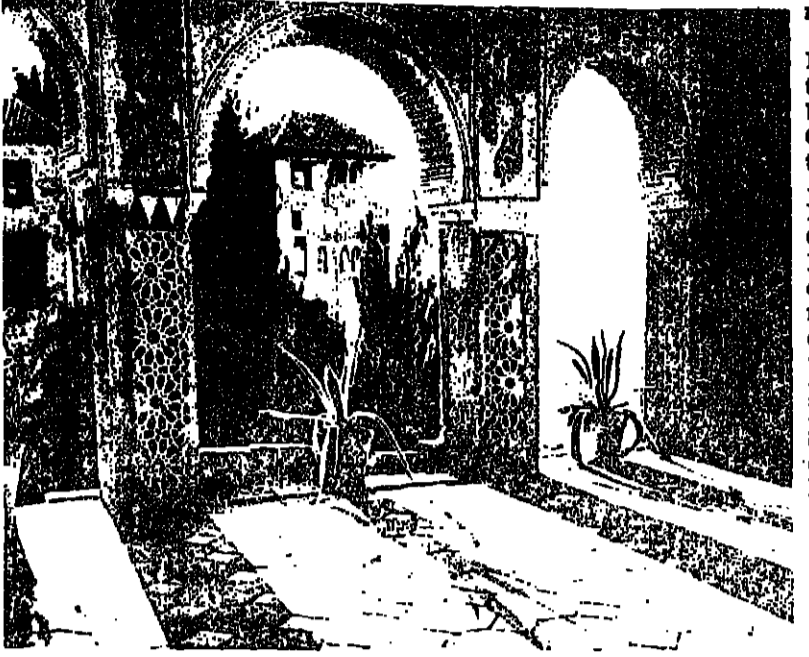
But sardine fishermen sweating like slaves to bring up a dozen small fish, one-cow farms (meagre inheritance of

IT SHOULD perhaps be explained to those unfamiliar with the term that a knuckle sandwich, also known as a "bunch of fives," is an expression which enjoys wide currency in the rougher parts of London and which refers to a punch in the face, preferably one that dislodges one or more of the recipient's teeth. Exchanging knuckle sandwiches is a favourite occupation of working-class youth in Britain today, like beating up blacks, vandalising British Rail trains on the way to football matches and voting for the National Front. This book attempts to explain why.

The authors, in the best traditions of anthropological pioneering, actually ventured into the jungle, in this case a housing estate in North London, and lived with the tribe they were studying so as to be able to observe its strange and wonderful customs at first hand. The group of squatters they joined were in a dilapidated pub on the edge of the housing estate.

A suggestion that the pub be converted into a disco for the use of the local kids immediately involved the squatters in a tangle of rival interests which plotted and intrigued for control of the pub. Each stage of the complicated political battle which ensued is meticulously recorded and illustrated in a series of totally in-

Toro and coro



SPAIN by Jan Morris. London, Faber & Faber. 155 pp. including two indexes. £4.95.

Evelyn Strouse

generations of partitioning) ploughed by hand or mule, hillside cave-dwellings growing more lair-like as they stagger toward the summit, villages whose streets are earthen and whose shacks shrill with the bleats and oinks of animals sharing quarters with their masters, thatched huts like those in African kraals, crooked crones and gaffers, toothless, sometimes blind, not much older than 40 — all these stumble out of another century, untouched by technology and prey to every whim of the weather.

Spain's climate, in spite of the apparent lushness of markets along the coast, is so harsh that 80 per cent of the vast land has never been cultivated and never will be. The most mountainous country in Europe except Switzerland, the astonishing beauty of its peaks teases the eye but not the belly; and though the peasants labour diligently in the plains — sown as brightly and as geometrically as patchwork quilt — only just enough food is produced for the populace itself. In bad years, and as the numbers grow, not even

By gum!

IF THE EARTHINESS that typifies Spain is "second cousin to backwardness," so too is her Christianity. Despite the fact that today fewer than half her people — predominantly women — go to Mass, she is still more exotically Catholic than any other country in Europe. Every small town has its church, sometimes two, and the massive cathedrals of the chief cities out-Gothic the most extravagant Gothicness of other places. "As the skyscrapers are to New York so the cathedrals are to Spain," Seville's is second in size only to St. Peter's in Rome; Madrid's has been a building since 1623 and has finally reached the crypt.

Go with Morris to Santiago de Compostela, ancient focus of pilgrimage, where the hats of the early supplicants were each adorned with a scallop-shell ("Give me my scallop-shell of quiet," wrote Sir Walter Raleigh), or to Burgos, the home of the Cid, whose cathedral is gun-metal gray without, all gold and gleam within, and in whose chapel hangs the miraculous Christ of Burgos... made of soft buffalo-hide and real hair, emaciated, tragic, and so lifelike that in the old days it used to be thought that its fingernails had to be manicured.

Go with her to the Escorial, in whose labyrinthine depths Philip II sat severe on a straight-backed chair; to the highest road in Europe, above Granada; to the mountain country of Asturias, "whose hearty hillmen drink draught cider and eat smoked trout."

Go wherever she takes you, because each whitewashed roof tells a story and each enchanting minaret has risen out of the clash between Islam and Christianity. So much is here of folk-wisdom and scholarship and keen-eyed immediacy, set forth in breathtaking prose, that *Spain* the book is all but Spain herself. □

ONLY THREE per cent of the English population speak RP. The rest of us "talk funny like." Yet those three per cent have bullied the whole world into accepting their dialect as the "crème de la crème" of spoken English. Similarly, with only a little less clout, the people of Rome spread their dialect across the Empire to become the language we call Latin.

But to return to the experiment. The lecturer spoke to the other group in a Birmingham accent. Those who heard him speak in RP gave him "a significantly higher rating on intelligence" than the group who heard him using the Birmingham accent. As I was born in Birmingham, I consider the experiment an insult to the intelligence of the citizens of Birmingham, who have absolutely no trouble understanding each other.

Written by linguists and somewhat esoteric, *English Accents and Dialects* is nevertheless a concise, complete and articulate handbook which covers its subject geographically all the way from the Bow Bells of Cockney Land to the amazing grace of Scotland. This book is a must for anyone who wants to speak English without an accent, or understand the Englishes his teachers never taught him. □

Blokes and coke

KNUCKLE SANDWICH by David Robins and Philip Cohen. London, Penguin Books, 208pp. £1.

SNOW BLIND by Robert Sabbag. New York, Avon Books, 314pp. No price stated.

Alan Eisner

comprehensive diagrams. The Open Space Committee, the Tenants' Association, the police, the community workers, the local authorities and all the other interest groups involved are represented by little black dots moving about within concentric circles. The experiment came to an end when some thugs broke into the pub and smashed the place up.

BUT FROM their two years of struggle in the pub, the authors are able to draw some wide-reaching and astounding conclusions. The real reason for the violence of working-class youth is the Capitalist System. As the authors point out, "However much they may disconnect their confrontations with Capital and the State, however much they may

The art of Biography is different from Geography Geography is about maps But Biography is about chaps.

THUS E.C. Bentley. Which is all very well, but of course there is a long tradition of interest in where chaps featured on maps. (Today's coach tours to Bronte country, are inspired by much the same spirit that caused Byron to make a pilgrimage to Voltaire's house at Ferney.

This being so, in 1977 the OUP brought out *The Oxford Literary Guide to the British Isles*. It didn't mention A.A. Milne (which is hard to forgive) or Flan O'Brien (who stripped of his non-de-plume is Brian O'Nolan, the only distinguished author to share my surname — give or take an O' — and therefore an unpardonable omission) but on the whole it was a comprehensive guide to the home of nearly every major British and Irish writer.

Writers' addresses can be useful and at times delightfully incongruous (D.H. Lawrence living in Croydon, Hardy in Surbiton) but they can fail, so the authors spiced the book up, partly by filling it out with biographical anecdotes and partly by mentioning the role that some of the places covered played in literature (they tell us for example that Vita Sackville-West's house, Knole, was the setting for Virginia Woolf's *Orlando*).

Now, the latter of these, "spices the effect of geography on literature, is of course rather contentious (literature stands or falls as an entity, outside influences on it are irrelevant, distract one from the important thing, the book itself, etc.) but, treated with caution, they can be interesting and fun. With this in mind, David Dalches and John Flower have taken the subject up where the *Oxford Guide* left off and have produced *Literary Landscapes of the British Isles*. As far as I know it is the first work to investigate the place of geography in literature in any depth, so it is a pity that it should be so unsatisfactory.

THE TROUBLE IS that the subject is absolutely enormous. In his introduction Prof. Dalches lists eight ways in which geography and topography can affect literature — at least six of which



A Hitchcock affair: the first movie kiss, featuring John C. Rice and May Irwin, 1896. In "Moussache" by Roger Lax and Maria Carvante (Quick For, \$5.95) every aspect of the hirsute upper lip is delightfully examined in 880 photographs, drawings, sketches and cartoons from *Attila the Hun* to *Mandrake the Magician*. The text includes a psychiatrist's analysis of the moussache, a compendium of anecdotes, facts, grooming advice and a shopper's guide. A.B.

Chaps and maps

LITERARY LANDSCAPES OF THE BRITISH ISLES: A Narrative Atlas by David Dalches and John Flower. New York and London, Paddington Press. 287 pp. \$12.95

Michael Nolan

are extremely valid. This is not a long book — 287 pages of which a good quarter are given over to maps and illustrations, and another quarter to extracts from novels so, as Dalches admits in the introduction, the authors "cannot hope to deal with all the writers of the British Isles to whom a sense of place was important, nor to give topographical information about all English Literature in an encyclopaedic manner." The approach, therefore, has had to be selective.

Selectivity caused by a lack of space, is, however, a two-edged sword. It may excuse the author from having to explain his omissions but it also lays a certain obligation upon him to include only what is strictly relevant for after all, any irrelevancies take

THERE ARE ALSO curious inconsistencies within the essays themselves. For example, we are given a ten-page description of the exact movements of the characters in *Ulysses* as they travel around Dublin but, in the essay on Hardy, Egdon Heath (the importance of which in *The Return of the Native* was so drummed into me at school that "blasted heath" took on a totally different meaning) is dealt with in 17 lines, Christminster/Oxford (vital in *Jude the Obscure*) gets eight lines and Stonehenge setting for one of the most powerful scenes in *Tess* gets a passing mention.

Of course the inconsistencies can be justified on the grounds of personal taste — but it is a strange sort of taste that can lead to the inclusion of detailed descriptions of writers' most insignificant journeys (15 lines about a journey Virginia Woolf took from Tavistock Square to the Strand to buy a pencil) in preference to mentioning James Joyce's boast that if Dublin was destroyed it could be rebuilt in detail from his books.

FOR ALL ITS failings the book contains some delightful passages. We have Anstey's Simon Blunderhead's description of bathing in Bath's "Hot Bath"

And To-Day many Persons of Rank and Condition Were bolt'd by command of an able Physician

and Angelo Cyrus Bantam, the MC at Bath, describing the city's Ball-nights to Mr. Pickwick as moments snatched from Paradise; rendered bewitching by music, beauty, elegance, fashion, etiquette, and — and above all, by the absence of tradespeople, who are quite inconsistent with Paradise. "We hear about Byron being shocked when his mistress, Angelina, calmly suggested he should poison his wife and there are marvellous descriptions of Manchester (by Engels) and of Birmingham (by Dickens).

On the whole it is the less orthodox essays, "Bath" and "The Blackening of England", that work best. In both cases, Dalches lets the authors be in dealing with hold the floor, and demonstrates the way in which they have been influenced by geography, by including lengthy

descriptive passages from the novels he has chosen to consider, acting himself as a sort of link-man. The more predictable essays, tend, however, to be cluttered with unnecessary biographical detail so that the main point, the way in which the geography and the literature interact, is obscured.

Dalches, in his introduction, admits that he has "no single definition of the way in which a sense of place may be relevant or in which a work or an author can be illuminated by topographical and cartographical aids" and I think that this is where he goes wrong because, lacking this definition, he deals with authors and places that one expects to find in a book covering English literature rather than ones that are strictly relevant (Byron and Chaucer are the most obvious examples).

WHEN AUBERGINES were first sold in the English provinces, many were ruined by cooks whose initial interest in the novelty gave way to a feeling that, in buying this startling new vegetable with its funny French name, they had not only offended against the great God Xenophobia, but had also betrayed the good old English cabbage; they decided that they could atone for their misdeeds to a certain extent by dealing with the aubergine in the traditional English way — by boiling it. The results of course were inedible.

Prof. Dalches' approach is similar. Whether it was a feeling of guilt for betraying the cabbage — traditional Eng. Lit. Crit. — or a sense of awe at the number of possibilities the new vegetable — literary associations — presented, which caused him to cook his subject in the traditional way, I don't know. But boil it he did, and the dish suffers as a result.

Although John Flower's Atlas and Gazetteer at the end of the book is well laid out and rather clearer than the *Oxford Guide*, it contains little that is not included in the earlier work and gains its clarity, in part, by omitting numerous writers included in the *Guide* (among them Saki, Marx, Alfred Noyes, Bertrand Russell and Robert Graves); I would suggest that anyone interested in geographical associations in literature would do well to stick to the OUP's offering until the aubergine is cooked properly. □

RARELY HAVE I seen such a collection of truisms expressed in gobbledygook and with so many nonsensical conclusions derived from them, all presented as startling, important and courageously made revelations, as in the Fall 1978 issue of *The Journal of Psychohistory*, which is devoted to the theme of "Judaism as a Group-Fantasy."

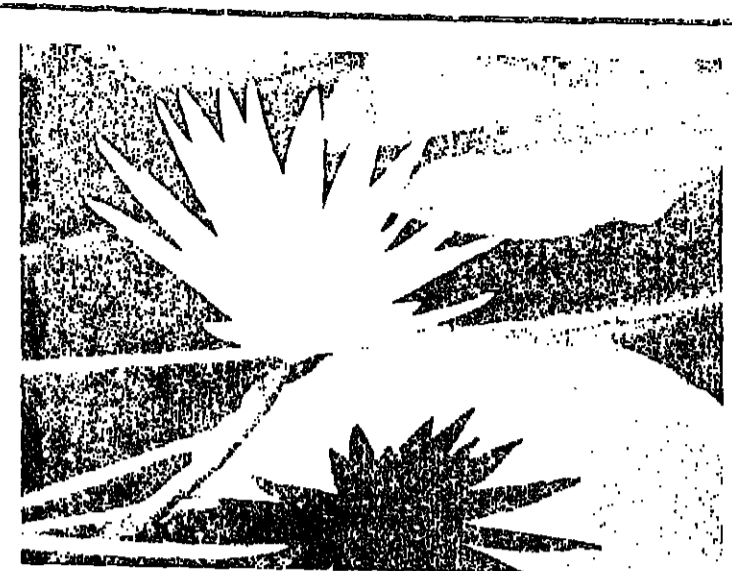
In the opening essay, "Judaism and the Group-Fantasy of Martyrdom," Howard F. Stein, clinical associate professor of medical-psychiatric anthropology at the University of Oklahoma Medical School, expects us to be shocked by his statement that "It is the specific nature of the Jewish conscience that has made of Jews a persecuted and martyred people not merely at the hands of Christians, but long antedating the Judeo-Christian split — in fact tracing in Semitic literature to the mythic covenant between Abraham and Isaac."

The only novelty I find here is that there is supposed to have been some kind of covenant between Abraham and Isaac. The rest of Prof. Stein's statement is known to anyone who has ever studied the Bible, even to the most unopinionated Me'a She'arim yeshiva bocher who has never heard of psychology or history.

One more example of Stein's nonsense. In his 50-page essay, he builds one of a number of theories, "The Cosmology of Terror," on what he contends is a Jewish saying, "The universe is a monster," which is his translation of the Yiddish saying, "Der ollem is a gollom." The only trouble is that that expression does not mean what he says it does but, "The crowd is a fool."

Incidentally, Yigael Yadin and Israelia in general will be interested to see our deputy prime minister described in one of Stein's 94 footnotes as having "become in recent years a nationalist political zealot."

Then Stanley Rothman, professor of government at Smith College, devotes 29 pages (including 105 footnotes) to proving the startling theory — hold on to your seats! — that "Jewish radicalism (as well as Zionism) stems from the historically marginal position of Jews in Christian societies and to the family structure and personality patterns derived from that marginality."



The blue lotus, from "Wild Flowers of the Holyland" by Uzi Paz (Massada). All Israel's varieties of landscape are matched by a wide range of flora. A.B.

Group fantasy

Moshe Kohn

Come to think of it, there may be something new here: I had always thought that the historically marginal position of Jews in all societies, since the time of Abraham, stems from Jewish radicalism and the family structure and personality patterns derived from that radicalism.

DR. JAY Y. GONEN, a clinical psychologist in Rochester, N.Y. (author of *A Psychohistory of Zionism*, reviewed here on March 12, 1976), sums up what happened to us in and after the Six Day War, including the post-Yom Kippur War letdown, as follows: "The two decades preceding the modern 'rebirth of Israel' in 1948 were called by the Zionist settlers the era of 'the state on the way.' This allusion to a state of pregnancy and an expected future delivery was tied to the incestuous and Oedipal symbolism that was imbedded in the Zionist saga — the loving intercourse between the returning sons of Israel and the desolate motherland of Zion who was now made to bloom as her sons husbanded her. The psychological impact of living out this

symbol of rebirth in a Messianic fashion was to facilitate the resurgence of crude infantile experiences as well as to intensify the pressure to act out shared fantasies. Two additional factors contributed to the Israeli plunge into an intoxicating illusion of omnipotence following the Six Day War. The first was the awareness of the long Jewish history of near Jewish impotence culminating in the Nazi Holocaust. The second was the unexpected frustration following the victory of the Six Day War, when Israel was plagued by insecurity even after a victory that supposedly put an end to such concerns. Thus, psychohistorical developments, which included defensive, group-fantasies, created a period between two wars when post-Holocaust Jews obsessed by a Massada Complex were nevertheless able to enjoy a ravishing sense of magical power. Consequently, during the Yom Kippur War they were in some respects like disillusioned children who discovered that their inflated balloon of magic and omnipotence was pinpricked by reality. It remains to be seen what new cycle of fantasies will be generated by this latest rearea-

tion of the Jewish age-old calamitous fantasy." According to a publicity blurb accompanying this 165-page issue of the journal, the above psychospeak is given "a special note of intimacy and authority" by the fact that Gonen was born in Halifa in 1934. I don't see the connection.

RABBI Moshe Davidowitz then gives us an interesting analysis of how the illustrations in the 16th-century "Darmstadt Haggadah" express the contemporary Jews' feelings about their plight in post-Crusader Germany.

Only I don't see how this essay is enhanced by the use of psychospeak to express such truisms as: "The Passover Haggadah can be seen as a group fantasy that organizes history along the basic theme of freedom from oppression...It is primarily a psychohistorical text written from a very specific point of view that concretized the collective myths of the Jewish historical consciousness."

The only fully intelligible and intelligent article in the journal is the analysis by George M. Kren, professor of history at Kansas State University, of how Christian Europe transformed its anti-Semitic image of the Jew into a reality, using "these bizarre ideas...to legitimize actions."

Dr. Henry Ebel then has an imaginary "Dialogue With the Prosecutor" which he concludes by giving his solution to the "Judaism — a group fantasy" problem. He tells the Prosecutor:

"It means that it's time to stop playing the role of 'ethical' scapegoat and pain-junkie — the perpetually failed saint who licenses everybody else's crazy byronisms. It means to undo the suicidal character structure that won't understand why business-as-usual, professionalism-as-usual, and even Jewish-Defence-League-as-usual and Israel-Defence-Forces-as-usual means Auschwitz-as-usual. It means taking the initiative for a change, and not waiting for the axe to fall. It means looking — honestly for a change — at your family alias character structure. Above all, it means breaking out of the very essence of the self-destructive fantasy, which lies in the notion that some unbelievable part-object cripple — a Begun or a Dayan, whose infant *zores* are just about coming out of his ears — is going to do the rescue-job on your

believes, and that the rest of you can sit in a TV trance waiting for them to do it. It means an end to the archaic delusion that you can sit complacently inside the fantasy and pretend that you're not like anybody else — and while your zombie pre-disposition to suicide is pecking on a global scale. It means you have to set an example for the crazies before the crazies, once again, make an example of you."

This is a brilliant statement, as is the entire "Dialogue," though it is usually not clear what Author is trying to say; even "Prosecutor's" challenges and responses do not help us to understand. And all that we know about the author is what we are told in a biographical note at the end of the "Dialogue": "evidently written by himself: 'Henry Ebel is a naturalized American citizen of primarily Mosaic extraction,' and in several hints dropped throughout the 'Dialogue': he is a 'three-quarters-Jewish baby' who was 'almost incinerated in Poland,' came to the U.S. where he was 'an eight-year student at an Orthodox yeshiva. He subsequently spent 'an additional year at Yeshiva University,' even got a Ph.D. in literature, and is a psychohistorian."

INTERESTINGLY, of the 33 persons listed on the masthead as editors and contributing editors of *The Journal of Psychohistory*, at least 20 have obviously or possibly Jewish names. This may be a good subject for a psycho-study. It may have something to do with what Leon Rappoport writes in the closing article, a review of Raphael Patai's *The Jewish Mind*: "No one — not their enemies, not their friends, and not they themselves — has ever been able to explain them except in limited, concrete situations...It may very well be that the ultimate enigma of the Jews is that they remain Jews because they cannot explain the enigma of their being Jews in the first place. If they could explain it, then it would probably be easy for them to walk away from it..."

Nevertheless, I think that the late Yaacov Herzog explained it very well in *A People That Dwells Alone* (Weidenfeld and Nicolson, 1976). But judging by the 284 footnotes in this "Special Judaism Issue," none of these psychohistorians seems to have read Herzog's book. □

DIDN'T YOU KNOW that milk is not good for everyone? That bulls are colour-blind? That James Watt did not invent the steam engine? That Lindbergh was not the first one to fly the Atlantic non-stop?

Alphabetical listing puts this book in the dictionary category. Its sub-title, "Amazing facts to astonish your friends and annoy your enemies," seems more to the point.

Whether IQ stands for Intelligence Quotient or Ignorance Quotient comes to the same thing. Much dust has lately been whirled about its validity in testing the former; this dictionary could serve to test the latter. It consists of a compilation of factual inaccuracies which have been repeated so often and for so long that they have reached the status of gospel truth. For instance, I firmly believed that scorpions, when encircled by a ring of fire, commit suicide with their sting. Apparently this is not so. But then I am not a scorpionologist. Considering how many lies I am not, gives me a measure of my ignorance. Of course I have my areas of expertise. When Mr. Bur-

Ripley reversed

THE DICTIONARY OF MISINFORMATION by Tom Burnam. London, Futura. 334 pp. £1.25.

Wim van Leer

nam informs me that, contrary to common belief, an airplane's carburettor or wings can ice up in temperature above freezing point, he is telling me nothing new. Since he covers the gamut of human knowledge, there are bound to be surprises, and the dictionary could serve as a basis for the "true-or-false" game.

EYE OPENERS TO ME include: — Pigs wallow in mud to keep cool, since they have no mechanism for transpiring. — Adolf Hitler's father, Alois, was born out of wedlock. His grandparents married when Adolf was five years old. Until that

MANY OF THE beliefs listed can only have been held by the most moronic of minds and I suspect that Mr. Burnam inserted them to fill the 884 pages. He tells us, for instance, that Juliet's *o'ried-d'escalier*, "Wherefore art thou Romeo?" does not mean "where are you?" (she is standing right above him), but "why are you (a Montague). Whoever thought otherwise? Or: "Sigmund Freud did not advocate sexual license." Who said he did? And "It is said that dreams are never in colour" states Mr. Burnam. Said by whom? Tommy Lapid?

This type of padding makes the going hard. In case he ever writes a sequel (*Son of Misinformation*), I have concocted some of my own: — Butterflies do not copulate by mail. — Henry VIII never said, "Book her!" — Archie Bunker does not use Chanel No. 5. — Tarsan never said "You Tarsan, me Jané."

— Robespierre never said, "I did it with my little hatchet." — Rabbi Kahane never said that only a dead Arab is a good Arab. What he did say was that a dead

Arab is a better Arab. — Mickey Mouse never said "Meow."

IN THE NITPICKING division we find the following minutiae: — Gertrude Stein never said "A Rose is a rose is a rose." What she said was "Rose is a rose is a rose."

"This is my son and heir." Wrong. Heirs are created after death. — Mr. Burnam has his own way of spreading misinformation: "The flying manoeuvre to lose altitude and speed in an emergency is not called 'side-slipping' by pilots." I have news for him. It is. Likewise his assertion that Fuller's Earth was discovered by John Olson in 1891 at Benson (Ark.) is incorrect. It was discovered by W. Smith in 1799 at Bath. It was not used to make cloth "fuller" (give it body), but as a degreasing agent.

THE BOOK MAKES an ideal gift for people who in idle moments like to feed their eyes with print, mindlessly, like eating peanuts. Every bathroom should contain a copy kept within easy reach of the facilities. □

IF YOU lived in Jerusalem 50 years ago, you lived in the country's largest town by far with 60,000 Jews, 12,000 Moslems and 38,000 Christians. You probably got your bread from the Berman Bakery and Flour Grinders and your plumbing service from Herut, and the well-known printing houses were Solomon in Nahlat Shiva, Luntz in Eshrat Yisrael and Frumkin in Jaffa Road. You suffered even then from galloping inflation: a kilo of sugar cost 1½ grush in 1914 but 14 grush in 1920; a litre of milk, which you bought for one grush before World War I, came to eight grush by 1920.

These interesting facts and many more are found in a reprint of a fascinating booklet, *Kol Yerushalayim*, first published in 1921 as a private venture. The pamphlet is a combination of a Poor Richard's Almanac, an encyclopaedia of Jerusalem facts and figures and a facsimile of the 1921 Yellow Pages. Its commercial advertisements are entertaining and, perhaps better than any other part of the book, convey

Fifty years ago

ALL JERUSALEM כל ירושלים published by A. Ustotsky, 1921, reprinted by Ely Schiller, Jerusalem, Ariel Publishing House. 120 pp. IL 80.

THE FIRST PHOTOGRAPHS OF JERUSALEM: THE NEW CITY צילומי ירושלים החדשה החדשה, edited by Ely Schiller, Jerusalem, Ariel Publishing House, 204 pp. IL 840.

Leah Abramovitz

the spirit of life in the Holy City at the time.

WE LEARN that the biggest neighbourhoods were Beit Yisrael, Rehovot (the Bukharan quarter today) and Rehov Hebron (in the Old City), then mainly populated by Jews). We read that the

High Commissioner, Sir Herbert Samuel, ruled with the aid of a multi-community council. The same public figures keep turning up as members of government institutions, charity organizations, or societies such as the Va'ad Ha'ir, the Society for the Propagation of the Hebrew Language and the Hebrew Society for Archaeological Investigations — for example, David Yellin, Y. Meyuhas, A. Ben-Yehuda, Dr. Klausner, Isaac Elyashar and Yeshayahu Press.

IN 1921 THERE were 24 private phones in Jerusalem (phone numbers had only two digits). There were three phones in all of Beerseba and four in Acre; but eight in Tulkarm and 28 in Halifa. In elections for representatives of the Jewish community the following political parties

offered at moderate terms for visiting the colonies of Palestine and Syria.

The train schedule included a route which may soon be renewed: to Egypt and back. The booklet includes exchange rates and measurements, a list of 56 agricultural settlements, in-

cluding Hadera, Kfar Sava and Rishon LeZion, and instructions on how to be accepted by London University for correspondence courses. The map and photos appended add a visual dimension to the dry but quaint facts.

Zion Square was called Zion Circus, reflecting the influence of the Mandatory Government. Most advertisements were written in Hebrew and English. One read: "Hotel Palestine (Kaminitz): Comfortable Hotel, situated in the Grande Rue B'Haros and near the Postal and Telegraph Office and Railway Station, and near Cook's Office, etc..."

"Hotel porters wearing the badge KAMINITZ meet every steamer for the convenience of passengers..."

Every accommodation is offered at moderate terms for visiting the colonies of Palestine and Syria. The train schedule included a route which may soon be renewed: to Egypt and back. The booklet includes exchange rates and measurements, a list of 56 agricultural settlements, in-

cluding Hadera, Kfar Sava and Rishon LeZion, and instructions on how to be accepted by London University for correspondence courses. The map and photos appended add a visual dimension to the dry but quaint facts.

ARIEL'S latest book of old photos, *The New City*, is a suitable companion to *Kol Yerushalayim*. Notable is the picture of the intersection of Jaffa Road and King George Avenue. It is recognizable by the Bikur Holim Hospital in the background, but sterile-looking without the cars, modern shops and street lights. Rehavia, Beit Hakerem and Talpiot look like pioneer moshavot in the days of malaria and hora-dancing.

There is a good selection of photographs of the battle for Jerusalem during World War I as well as pictures of famous people or "types."

The photos sometimes duplicate those in *The Old City*. On the whole, however, the two books enhance our understanding of what life in the *shetef* of Jerusalem was like. □

Old Masters at the Museum



Anthony van Dyck, Flemish, 1599-1641: Portrait of the engraver Paulus Pontius

A FINE portrait by Sir Anthony van Dyck (1599-1641) is one of four Old Master paintings recently presented to the Israel Museum in memory of Madelaine and Joseph Nash.

Van Dyck, the famous Flemish portraitist knighted by Charles I during his final nine-years in England, began his career as a student of Rubens. His sitters, seen somewhat from below, usually carry an air of nobility and melancholy calm, like the portrait here of Paulus Pontius, a noted Antwerp engraver who worked both with Rubens and Van Dyck.

Another famous Flemish name is that of Jan ("Velvet") Breughel (1568-1625) son of the immortal Pieter I Breughel. His studio is represented here with "The Country Road," the sort of detailed landscape which was his forte. It depicts a rather loosely delineated set of wagon trails beside a river and contains many fine vignettes.

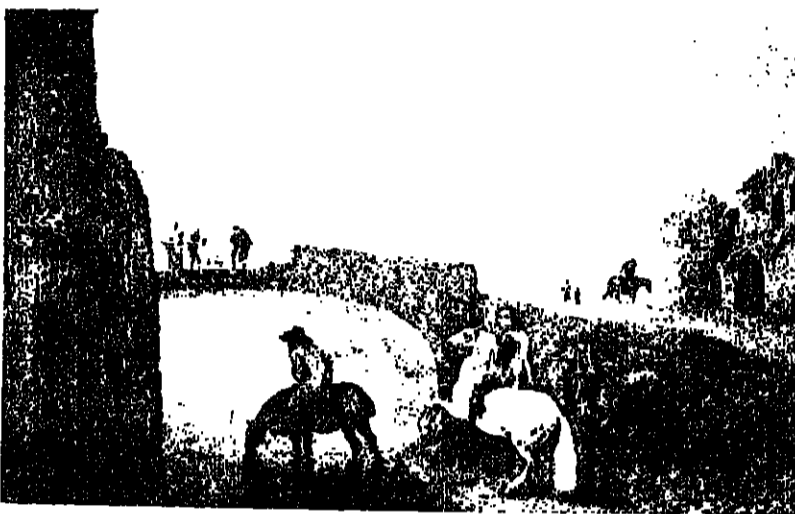
Paulus Potter (1625-1654) was one of the leading Dutch animal painters yet his "Horses at a Watering Place," painted in 1649, is evidence that like most horse painters of his time, he never really solved the problem of gait. The centrepiece, of a rider on a white horse, might have come straight out of Velazquez and derives from Renaissance equestrian sculpture. Potter was an accomplished painter from the age of fifteen.

Peter Janssens Elinga, another Dutch painter and active between 1650-1670, is rather less well-known; his painting, "The Letter," depicting a lady of the house and her servant in a typical Dutch interior, is a very different cup of tea from the work of his better known contemporary genre painters, Vermeer and de Hooch.

These four paintings, which fill important gaps in the Museum's collection, are now on show at the Old Master Gallery made possible



Peter Janssens Elinga Dutch active c. 1650-1670: The Letter



Paulus Potter, Dutch, 1625-1654: Horses at a Watering Place, 1649

Meir Ronnen

by Madelaine and Joseph Nash, who also donated the magnificent

canvas by Aelbert Cuypp (1620-91) and helped in the acquisition of De Witte's painting "The Portuguese Synagogue in Amsterdam." Nash also played a crucial role in furnishing aid to Israel early in 1948.

Urban archaeology

Gil Goldfine

AFTER STRUGGLING for many years with an art form that succeeded or failed on the basis of its technical applications and materials, Sam Pancer seems to have cut the Gordian knot. His current exhibition of flat, abstracted Plaster Walls continues to show signs of his reliance on the "scientific" control of acrylics and petro-chemical substances, but his attitude towards the subjective content — and how he uses these materials to describe it — has changed for the better.

Pancer's plaster walls are low relief, pseudo-archaic-looking panels, reminders of a future urban archaeology; reassembled fragments that tell us something about the dwellings of inhabitants of large metropolises in the year 1979. In a printed statement accompanying the exhibit, Pancer claims to have copied (or cast) the pictures from actual walls that, because of their textural or formal surfaces, inspired him to action. Whatever his motivation, the results contain an independence that supercede the originals.

Taken out of their architectural context these roughly decorated plaster slabs project a pleasant simplicity, an understatement composed of white and grey tectonic gradations born from a

workman's trowel and elevated somewhat by a creative hand. (Julie M. Gallery, 7 Gilkson, Tel Aviv).

DURING the past six months Uri Lifshitz has had at least three one-man shows, all of which indicated his tremendous productive energies while also demonstrating a divergent range of quality.

This time, Lifshitz is back on form. Apart from two large oils (that appear out of context), he has concentrated on black-and-white graphics and drawings, all interpretive self-portraits. Revolving around the theme *Sliche* Lifshitz sets a socio-religious mood that covers everything from pardon and excuse to forgiveness, including self-examination and exonerating.

Lifshitz delves into this critical cloud with heavily toned grey lithos and mixed-media close-ups of faces that include a charismatic line-up of little elves, winged piglets and enchanted cupids. Although the allegorical strain depicting life and death is a strong one, the viewer also gets totally involved in the aesthetic forces behind the content.

Most startling is a series of excellent drawings of the artist in the toilet, bold and daring descriptions of a biological function entwined in Freudian labels. Underneath the written and overstated proclamations, which may appear mastered, Lifshitz

joins the battery of those who believe constipation begins in the mind, not the bowels. (Givon Fine Arts, 36 Gordon, Tel Aviv, till July 21).

SHOSHANA DAMARI was a great vocalist and song stylist, a proud symbol of Israeli popular culture for many years. Unfortunately, her creativity does not extend to the easel. An exhibition of Damari's oils on canvas are narrations recalling Israel's Yeminite sub-culture.

Painted in a kitschy, childish manner, these works are neither naive nor unpretentious, just plain amateurish studies. (13 1/2 Gallery, 13 Hadassah, Old Jaffa).

ESTHER SCHWARTZMAN HALBRECHT is a young conceptual artist who attacks the politics and ideology of Israel's realities with words and photographs. She attempts to solder the emotional aspects of Zionism, settlement and Jewish history to an intellectual framework and ends up, like so many of her colleagues, with an unconvincing set of "pictoposters."

Looking at Schwartzman Halbrecht's work one feels that fence-sitting is the order of the day; that art is not considered enough and, therefore, the political message is only mouthed to replace other kinds of activities. The artist has demonstrated strongly that today's language (art) is different. Unfortunately, the problems aren't. And "talking art" is stiff and carries little weight. (Debra Richter Gallery, 30 Hatikva, Old Jaffa).

Haifa notes

RINA PELEG shows ceramics, and the most striking exhibits are the set of *Elihu Hanavi* goblets in different sizes. The more elaborate brown set consists of a square, two-tiered tower conception.

It all ties up with the main part of the show — games with tiny removable dolls that illustrate biblical tales or festivals. Artistically, the best in this series is *Children of Israel Crossing the Red Sea*. The large plates depicting the Creation, based on the Sarajevo Haggada, could have been reduced. (Abba Khoushy Community Centre, Haifa). Till July 28.

SUMMER EXHIBITION, by members of the Hagefen group, was supplemented by items from Hagefen's own collection, including work by Putov, an etching by Wagner, a piece by Rakotech and a symbolic drawing from Hausmann (Germany).

Only a few of the main display can be mentioned, among them Weissenberg's miniatures, the best being *Lag B'Omer*; Korber's use of a winding road in *Carmel*; Weinberger's red sunset landscape; Cernjak's landscape (26), and a good drawing, *Cucaraea*, by Brecher, evidently done before the restoration of that section. The remaining par-

ticipants follow their usual styles. (Hagefen Gallery, Haifa). Till Sept. 10. The Gallery is closed in August.

THE annual exhibition by non-members of the Painters and Sculptors' Association is attaining almost the same degree of popularity as the members' annual exhibition. This year it features 60 artists and over 120 exhibits. Nevertheless, as far as representationalism is concerned, hardly any entries excite great interest, the most conspicuous work being abstract.

Bon-Ness' large work of spaced colour areas would, by its size, swamp the show if it were not in the entrance hall. Gordon's black-and-white *Composition* (22), Wolff's lively *Colour Game*, Vallnsky's colour abstracts, and Cohn's meticulously curved black-and-white conception, *Cells*, are noteworthy. Among the representational works, one may cite Gutkin's marinescape, in *Russia*, Dvir's erotic infusions of religion, Derjavit's *The Wood*, Seldner's detailed toy-formalism of Jerusalem, Kider's black-and-white *Two Clowns*, Stimflier's witty characterization of a young man, *Fruit*, and Schuster's strong drawing of a ruin, *Tel Dan*.

In the sculpture section, Kabrit presents the customary naturalism of "antel" personages; Roth's *Mother and Child* is based on the two heads as circular masses; and Schild's curved forms have undoubtedly come on at this exhibition. (Bell Chagall, Haifa). Till July 31.

EPHRAIM HARRIS

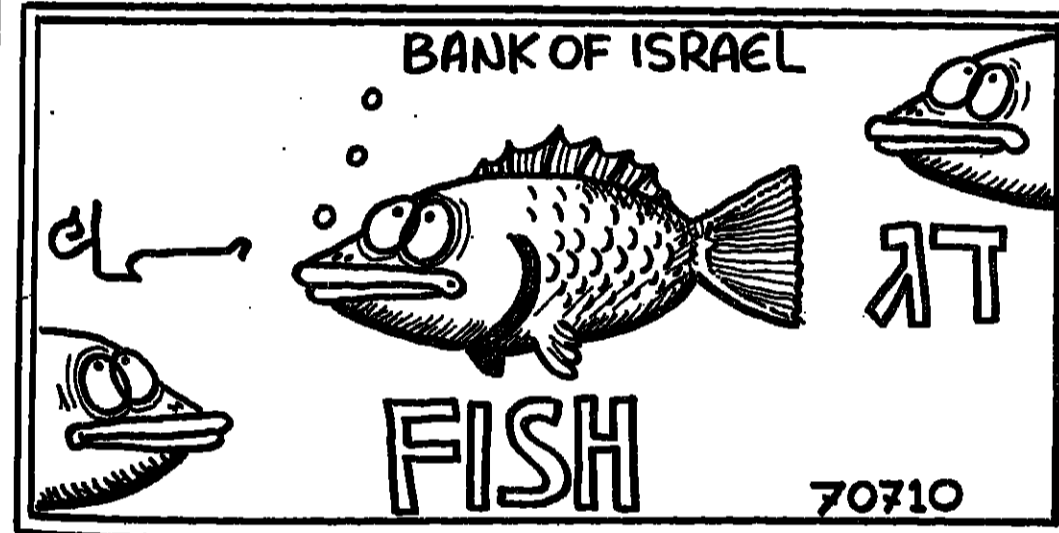
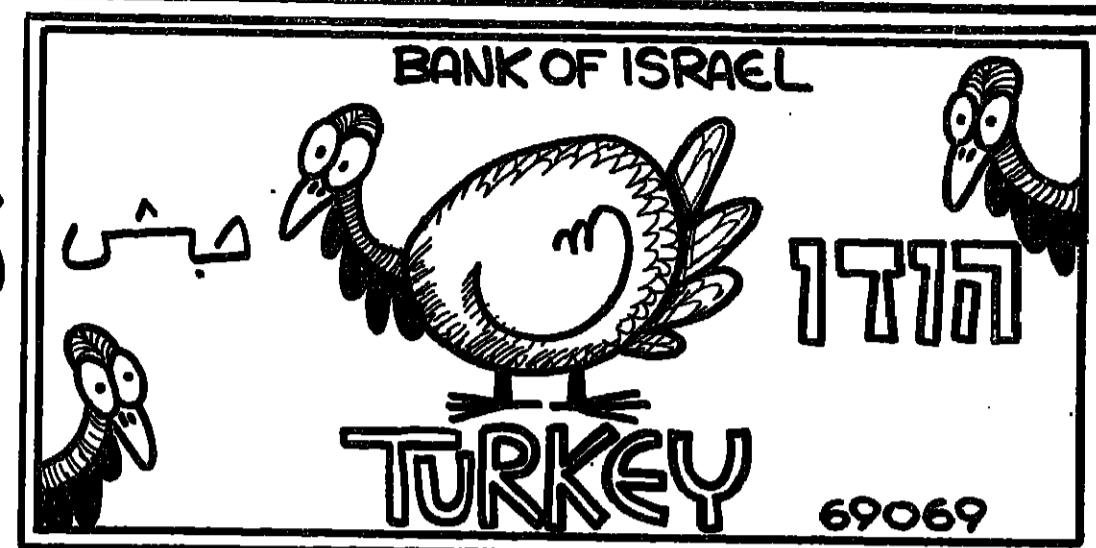
The Weekend Dry Bones

OKAY GANG, THE SOCIALISTS AND THE CAPITALISTS HAVE FAILED!! SO HERE'S...

THE DRY BONES PLAN TO STOP INFLATION DEAD IN ITS TRACKS!

LET'S FACE IT! WE'RE IN TROUBLE 'CAUSE OUR MONEY IS NO GOOD! IT KEEPS DROPPING IN VALUE... THIS NEW ANTI-INFLATIONARY CURRENCY WOULD NOT BE ISSUED IN "FINES," "TENS," ETC.

AT THE TIME OF DISTRIBUTION ONE TURKEY WOULD BE WORTH TEN FISH. ONE FISH WOULD BE WORTH ONE HUNDRED CLOWNS... BUT ON THE FIRST OF EVERY MONTH THE MONEY WOULD BE RE-EVALUATED AGAINST ITSELF!! ONE FISH MIGHT BECOME WORTH TEN TURKEYS ETC. PEOPLE WOULD THUS EXPERIENCE SOME BANKNOTES INCREASING IN VALUE!! PEOPLE WOULDN'T SNEER AT A CLOWN NOTE BECAUSE NEXT MONTH IT MIGHT BECOME WORTH MORE THAN A TURKEY!!



EACH NOTE WILL CARRY A SERIAL NUMBER, AND ON THE FIRST OF EACH MONTH A LOTTERY WILL DETERMINE THE WINNING NUMBERS. THE HOLDERS OF A LUCKY TURKEY OR FISH OR CLOWN WOULD GET A COLOR T.V.

THIS, OF COURSE WOULD ENCOURAGE PEOPLE NOT TO SPEND MONEY... 'CAUSE THEY MIGHT SPEND A LUCKY FISH, ETC.

THE GOV'T WOULD BE SPARED THE COST OF MINTING EXPENSIVE COINS! BOTTLE CAPS WOULD BE LEGAL TENDER. (THEIR LUCKY SERIAL NUMBERS WOULD BE UNDER THE CORK)



YES FRIENDS, WE CAN BEAT INFLATION!! YOU CAN BET YOUR LAST TURKEY ON IT!

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